2nd EDITION

JESUS WILL RETURN



HARUN YAHYA

الله
رسول
محمد

بسم الله الرحمن الرحيم



JESUS WILL RETURN

When the angels said, "Maryam, your Lord gives you good news of a Word from Him. His name is the Messiah, Jesus, son of Maryam of high esteem in the world and the hereafter, and one of those brought near. (Surah Al 'Imran: 45)

HARUN YAHYA

August, 2003



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ABOUT THE AUTHOR

Now writing under the pen-name of HARUN YAHYA, he was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, scientific, and faith-related issues. Harun Yahya is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

His penname is a composite of the names *Harun* (Aaron) and *Yahya* (John), in memory of the two esteemed Prophets who fought against their people's lack of faith. The Prophet's seal on the his books' covers is symbolic and is linked to the their contents. It represents the Qur'an (the final scripture) and the Prophet Muhammad (peace be upon him), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet), the author makes it his purpose to disprove each fundamental tenet of godless ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet, who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

All of Harun Yahya's works share one single goal: to convey the Qur' an's message, encourage readers to consider basic faith-related issues such as Allah's Existence and Unity and the Hereafter; and to expose godless systems' feeble foundations and perverted ideologies.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, and Spain to Brazil. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, and Indonesian.

Greatly appreciated all around the world, these works have been instrumental in many people recovering faith in Allah and gaining deeper insights into their faith. His books' wisdom and sincerity, together with a distinct style that's easy to understand, directly affect anyone who reads them. Those who seriously consider these books, can no longer advocate atheism or any other perverted ideology or materialistic philosophy, since these books are characterized by rapid effectiveness, definite results, and irrefutability. Even if they continue to do so, it will be only a sentimental insistence, since these books refute such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the books written by Harun Yahya.

This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's search for Allah's right path. No material gain is sought in the publication of these works.

Those who encourage others to read these books, to open their minds and hearts and guide them to become more devoted servants of Allah, render an invaluable service.

Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological chaos, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and other ordeals endured by the vast majority of people is the ideological prevalence of disbelief. This can be ended only with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, leading into a downward spiral of violence, corruption and conflict, clearly this service must be provided speedily and effectively, or it may be too late.

In this effort, the books of Harun Yahya assume a leading role. By the will of Allah, these books will be a means through which people in the twentyfirst century will attain the peace, justice, and happiness promised in the Qur'an.

The works of the author include *The New Masonic Order, Judaism and Freemasonry, Global Freemasonry, Knight Templars, Islam Denounces Terrorism, Terrorism: The Ritual of the Devil, The Disasters Darwinism Brought to Humanity, Communism in Ambush, Fascism: The Bloody Ideology of Darwinism, The 'Secret Hand'in Bosnia, Behind the Scenes of The Holocaust, Behind the Scenes of Terrorism, Israel's Kurdish Card, The Oppression Policy of Communist China and Eastern Turkestan,Palestine, Solution: The Values of the Qur'an, The Winter of Islam and Its Expected Spring, Articles 1-2-3, A Weapon of Satan: Romanticism, Signs from the Chapter of the Cave to the Last Times, Signs of the Last Day, The Last Times and The Beast of the Earth, Truths 1-2, The Western World Turns to God, The Evolution Deceit, Precise Answers to Evolutionists, The Blunders of Evolutionists, Confessions of Evolutionists, The Qur'an Denies Darwinism, Perished Nations, For Men of Understanding, The Prophet Musa (as), The Prophet Yusuf (as), The Prophet Muhammad (saas), The Prophet Sulayman (as), The Golden Age, Allah's Artistry in Colour, Glory is Everywhere, The Importance of the Evidences of Creation, The Truth of the Life of This World, The Nightmare of Disbelief, Knowing the Truth, Eternity Has Already Begun, Timelessness and the Reality of Fate, Matter: Another Name for Illusion, The Little Man in the Tower, Islam and the Philosophy of Karma, The Dark Magic of Darwinism, The Religion of Darwinism, The Collapse of the Theory of Evolution in 20 Questions, Allah is Known Through Reason, The Qur'an Leads the Way to Science, The Real Origin of Life, Consciousness in the Cell, Technology Imitates Nature, A String of Miracles, The Creation of the Universe, Miracles of the Qur'an, The Design in Nature, Self-Sacrifice and Intelligent Behaviour Models in Animals, The End of Darwinism, Deep Thinking, Never Plead Ignorance, The Green Miracle: Photosynthesis, The Miracle in the Cell, The Miracle in the Eye, The Miracle in the Spider, The Miracle in the Gnat, The Miracle in the Ant, The Miracle of the Immune System, The Miracle of Creation in Plants, The Miracle in the Atom, The Miracle in the Honeybee, The Miracle of Seed, The Miracle of Hormone, The Miracle of the Termite, The Miracle of the Human Body, The Miracle of Man's Creation, The Miracle of Protein, The Miracle of Smell and Taste, The Miracle of Microworld, The Secrets of DNA.*

The author's childrens books are: *Wonders of Allah's Creation, The World of Animals, The Glory in the Heavens, Wonderful Creatures, Let's Learn Our Islam, The World of Our Little Friends: The Ants, Honeybees That Build Perfect Combs, Skillful Dam Builders: Beavers.*

The author's other works on Quranic topics include: *The Basic Concepts in the Qur'an, The Moral Values of the Qur'an, Quick Grasp of Faith 1-2-3, Ever Thought About the Truth?, Crude Understanding of Disbelief, Devoted to Allah, Abandoning the Society of Ignorance, The Real Home of Believers: Paradise, Knowledge of the Qur'an, Qur'an Index, Emigrating for the Cause of Allah, The Character of the Hypocrite in the Qur'an, The Secrets of the Hypocrite, The Names of Allah, Communicating the Message and Disputing in the Qur'an, Answers from the Qur'an, Death Resurrection Hell, The Struggle of the Messengers, The Avowed Enemy of Man: Satan, The Greatest Slander: Idolatry, The Religion of the Ignorant, The Arrogance of Satan, Prayer in the Qur'an, The Theory of Evolution, The Importance of Conscience in the Qur'an, The Day of Resurrection, Never Forget, Disregarded Judgements of the Qur'an, Human Characters in the Society of Ignorance, The Importance of Patience in the Qur'an, General Information from the Qur'an, The Mature Faith, Before You Regret, Our Messengers Say, The Mercy of Believers, The Fear of Allah, Jesus Will Return, Beauties Presented by the Qur'an for Life, A Bouquet of the Beauties of Allah 1-2-3-4, The Iniquity Called "Mockery," The Mystery of the Test, The True Wisdom According to the Qur'an, The Struggle with the Religion of Irreligion, The School of Yusuf, The Alliance of the Good, Slanders Spread Against Muslims Throughout History, The Importance of Following the Good Word, Why Do You Deceive Yourself?, Islam: The Religion of Ease, Enthusiasm and Excitement in the Qur'an, Seeing Good in Everything, How do the Unwise Interpret the Qur'an?, Some Secrets of the Qur'an, The Courage of Believers, Being Hopeful in the Qur'an, Justice and Tolerance in the Qur'an, Basic Tenets of Islam, Those Who do not Listen to the Qur'an, Taking the Qur'an as a Guide, A Lurking Threat: Heedlessness, Sincerity Described in the Qur'an.*

Copyright © Harun Yahya XXX/ 2001 CE
First Published by Vural Yayıncılık, İstanbul, Turkey in September, 1999

First English Edition published in February 2001
Second English Edition published in August 2003

Published by:
Ta-Ha Publishers Ltd.
1 Wynne Road
London SW9 OBB

Website: http://www.taha.co.uk
E-Mail: sales @ taha.co.uk

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By Harun Yahya
Translated By: Mustapha Ahmad
Edited By: Abdassamad Clarke

Abbreviation used:
(as - *'alayhi's-salam)*: Peace be upon him (following a reference to the prophets or angels)

All translations from the Qur'an are from *The Noble Qur'an: a New Rendering of its Meaning in English* by Hajj Abdalhaqq and Aisha Bewley, published by Bookwork, Norwich, UK. 1420 CE/1999 AH.

A catalog record of this book is available from the British Library
ISBN 1 84200022 5

Printed and bound by:
Secil Ofset in İstanbul
Address: Yüzyıl Mahallesi MAS-SIT Matbaacılar Sitesi
4. Cadde No:77 Bağcılar- İstanbul / TURKEY

www.harunyahya.com

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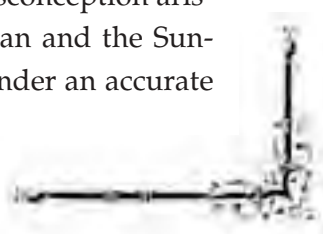
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INTRODUCTION

Just as all the other prophets, Jesus ('Isa) (as) is a chosen slave of Allah whom Allah assigned to summon people to the true path. However, there are some attributes of Jesus distinguishing him from other prophets, the most important one being that he was raised up to Allah and that he will come back to earth again.

Contrary to what most people believe, Jesus was not crucified and killed nor did he die for any other reason. The Qur'an tells us that they did not kill him and they did not crucify him and that Allah raised him up to Him. In none of the verses, is there an actual reference to his murder or that he was killed, apart from the verse (ayah) which denies that it happened. Furthermore, the Qur'an acquaints us with some events from the life of Jesus (as) which have not yet happened. Thus, his second coming to earth is a prerequisite for these events to happen. There is no doubt that the Qur'an's revelations will surely happen.

Despite this, however, many people assume that Jesus (as) passed away some thousands of years ago and that thus it is unlikely that he will return. This is a misconception arising from lack of knowledge about the Qur'an and the Sunnah. A careful scrutiny of the Qur'an will render an accurate



understanding of the verses about Jesus (as) possible.

Our Prophet (saas) also told us that Jesus (as) will be sent back to earth and related that in that time, which is called "the end of time", there may be a period in which the earth will attain unprecedented peace, justice and welfare

The "end times" refers to the period of time close to the end of the world. According to Islam, in this time, there will be the terrible trials of the Dajjal (Anti-Christ), many earthquakes and the emergence of Yajuj and Majuj (Gog and Magog) after which the ways of the Qur'an will prevail and people will extensively adhere to the values it introduces.

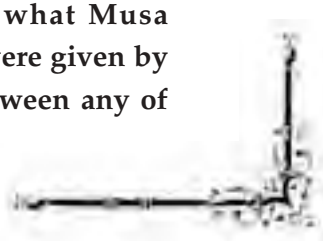
Evidence that Jesus (as) did not die, that he was raised to the presence of Allah and that he will return again will be examined in this book in the light of the Qur'anic verses. However, before proceeding, it will be beneficial to remind ourselves of some basic information directly related to this subject.



THE RELIGION WITH ALLAH IS ISLAM

Throughout history, Allah has sent His messengers to many peoples. The messengers of Allah summoned mankind to the true path and communicated to them His ways. However today, it is a widespread belief that what had been revealed through various messengers to mankind were different religions. This is a misconception. The religions revealed by Allah to separate peoples in distinct periods were the same. For instance, Jesus (as) abolished some of the prohibitions brought by the preceding religion. However, there are in principle no huge differences between the religions revealed by Allah. What has been revealed to the former prophets, to Musa (Moses) (as), to Jesus (as) and to the last Prophet, may Allah bless him and grant him peace, are essentially the same. The verses that tell about this are as follows:

> **Say, "We believe in Allah and what has been sent down to us and what was sent down to Ibrahim (Abraham), Isma'il (Ishmael) and Ishaq (Isaac) and Ya'qub (Jacob) and the Tribes, and what Musa (Moses) and 'Isa and all the Prophets were given by their Lord. We do not differentiate between any of**



them. We are Muslims submitted to Him. If anyone desires anything other than Islam as a religion, it will not be accepted from him, and in the Hereafter he will be among the losers." (Surah Al 'Imran: 84-85)

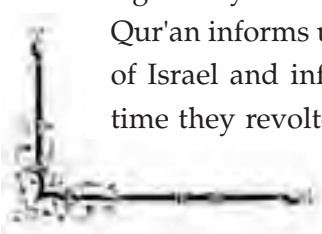
As related in the above-mentioned verse, the right way revealed to man is Islam. What we understand from the Qur'an is that all the prophets summoned their peoples to a common way.

In another verse Allah ordains: **"... I am pleased with Islam as a religion (deen) for you!"** (Surat al-Ma'idah: 3) Allah sent His messengers to convey this religion, the one He is pleased with, to their peoples and thus warn mankind. Each person, to whom Allah's message is conveyed, and who is thus summoned to this religion is held responsible for adhering to it.

However, some societies have accepted the message while others have denied it. In some societies, on the other hand, the right way degenerated into perverted beliefs after the death of their messenger. This is related in the Qur'an as follows:

The Religion with Allah is Islam. Those given the Book only differed after knowledge had come to them, envying one another. As for those who reject Allah's Signs, Allah is swift at reckoning. (Surah Al 'Imran: 19)

One of the societies that went astray after living in the right way for a while was the Children of Israel. As the Qur'an informs us, Allah sent many prophets to the Children of Israel and informed them about the right way. Yet, each time they revolted against a prophet or, after the death of a

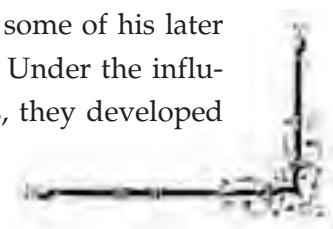


prophet, they transformed the right way into a set of perverted beliefs. Furthermore, from the Qur'an we know that even when Musa (as) was still alive, the Children of Israel worshipped the golden calf during his short absence. (See Surah Ta Ha: 83-94) After the death of Musa (as), Allah sent many other prophets to the Children of Israel to warn them and the last of these prophets was Jesus (as).

Throughout his life, Jesus (as) called his people to live by the religion (deen) revealed by Allah and reminded them to be true slaves of Allah. He instructed them in the commandments of the Injil – the revelation granted to him fragments of which may survive in parts of the Gospels. That book affirmed the commandments of the Tawrah – the revelation granted to Musa (as) some of which remains in the Torah and in the Old Testament – which had by then been corrupted. Criticising the improper teachings of the rabbis who were responsible for the degeneration of the true religion (deen), Jesus (as) abolished rules that were invented by the rabbis themselves and through which they derived personal gain. He summoned the Children of Israel to the unity of Allah, to truthfulness, and to virtuous conduct. The related verse in the Qur'an follows:

> **I come confirming the Torah I find already there, and to make lawful for you some of what was previously forbidden to you. I have brought you a sign from your Lord. So have fear of Allah and obey me. (Surah Al 'Imran: 50)**

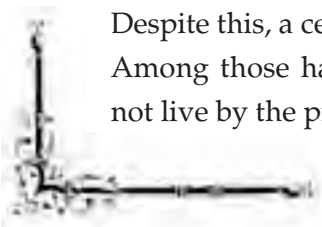
However, after Jesus (as) left the earth, some of his later followers started to corrupt the revelation. Under the influence of some pagan ideas from the Greeks, they developed



the belief in "the trinity" (the father, the son and the holy ghost). Under the name of Christianity, they adhered to a totally different religion. Today, one fourth of the world population practise a Christianity popularly believed to be based on the teachings of Jesus (as). However, the facts are otherwise. Long years after the disappearance of Jesus (as), unidentified people authored the books of what we know today as the New Testament, and they wrote them in Greek whereas the language of Jesus (as) and his disciples was Aramaic, a language close to Arabic. In succeeding ages, historians compiled these writings. Consequently, Christianity today has lost much of Jesus' (as) original teaching.

After Jesus (as), Allah sent another messenger from a different tribe in order that through him He could reveal the original religion to the world, and He endowed him with a noble book. This messenger is the Prophet Muhammad (saas) and the book is the Qur'an, the only unaltered revelation.

The Qur'an addresses all people in the world. All people from all ages will be held responsible for this book, if they have been exposed to the message of Islam. They will be judged according to the Qur'an on the Day of Judgement. In our day especially, all the nations of the world in a sense are united and have almost become like a single tribe, thanks to technological breakthroughs. One academic referred to the world today as 'the global village'. Therefore, there are few people in the world today who are unaware of the existence of the Qur'an and who are hence uninformed about Islam. Despite this, a certain part of people have faith in the Qur'an. Among those having such faith (iman), however, many do not live by the principles proclaimed in the Qur'an.



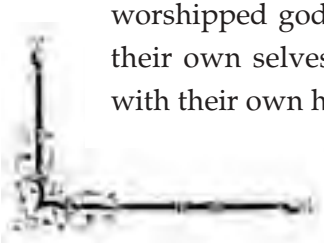
We expect that Jesus (as) will come back to earth and summon people to the right way. Allah gives the good tidings of this in the Qur'an. As will be dealt with in succeeding chapters of this book, Jesus (as) was raised up to the presence of Allah and has not yet died a physical death. After a while, he will return and make Islam prevail in the world. To the best of their abilities, both the Christian and the Muslim worlds are preparing to meet this blessed visitor and not to repeat the offences committed against him in history.



PEOPLE IN TROUBLE BEG FOR A SAVIOUR

What reason could you have for not fighting in the Way of Allah – for those men, women and children who are oppressed and say, "Our Lord, take us out of this city whose inhabitants are wrongdoers! Give us a protector from You! Give us a helper from You!"? (Surat an-Nisa: 75)

In reading the Qur'an, we come across a certain fact: before a messenger comes to a society, often social and moral corruption prevails there. Once a messenger comes to a society, those following him attain a blissful, peaceful and bountiful life even in the midst of their honourable struggle for the good pleasure of Allah. After this blessed period, however, people who enjoyed the favours of this period drifted away from their spiritual values, revolted and ultimately tended almost to disbelief. In some cases, they worshipped gods other than Allah and thus were unjust to their own selves and, in a sense, prepared their own ends with their own hands.

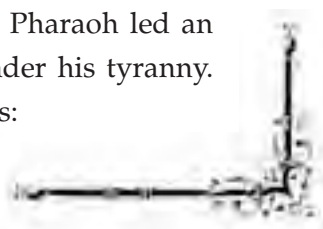


In the Qur'an (Surah Maryam), Allah relates the loyalty, sincerity and the fear the messengers felt for Allah and then informs us of how the generations coming after them lost their faith completely. They drifted because of their whims and desires and became deprived of all their values. The verses about these people are as follows:

Those are some of the Prophets Allah has blessed, from the descendants of Adam and from those We carried with Nuh, and from the descendants of Ibrahim and Isra'il and from those We guided and chose. When the signs of the All-Merciful were recited to them, they fell on their faces, weeping in prostration. An evil generation succeeded them who neglected the prayers and followed their appetites. They will plunge into the Valley of Evil. (Surah Maryam: 58-59)

Those people who neglected their divine responsibilities suffered Allah's wrath expressed in various disasters. Allah withdrew His favour from these people. In accordance with the verse **" But if anyone turns away from My reminder, his life will be a dark and narrow one…"** (Surah Ta Ha: 124), they suffered from different afflictions such as scarcity and social and economic problems arising from their moral degeneration and political instability.

Under the prevalent disbelieving systems (systems of kufr), these people who were insolent towards the divine revelation were exposed to various pressures and injustices. The period of Pharaoh (Fir'awn) is a typical example recounted in the Qur'an. Exulting in his affluence, Pharaoh led an extravagant life and his people suffered under his tyranny. This situation is revealed in one verse as thus:

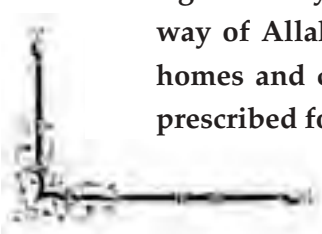


Pharaoh exalted himself arrogantly in the land and divided its people into camps, oppressing one group of them by slaughtering their sons and letting their women live. He was one of the corrupters. (Surat al-Qasas: 4)

Under such circumstances where people suffer economic and social problems under the tyranny of unjust leaders, a need for a saviour is profoundly felt. This is the person who removes the unfavourable aspects of the system caused by the disbelief (kufr) of the ruler and his people and brings the peace, justice and security which come along with obedience to Allah and His Messenger.

After the Prophet Musa (as), the Children of Israel also faced the same difficulties under the rule of tyrants. They were driven from their homes and lands and suffered intensely. Realising that neither the idols they worshipped, nor their possessions, nor ancestors would save them from such undesirable circumstances, they asked for a king from Allah; a saviour who would save them from this cruel system. Allah answered the call of these people and sent them Talut (Saul in the Bible). Allah revealed in Surat al-Baqara:

What do you think about the council of the tribe of Israel after Musa's time when they said to one of their Prophets, "Give us a king and we will fight in the way of Allah?" He said, "Is it not possible that if fighting were prescribed for you, you would not fight?" They said, "how could we not fight in the way of Allah when we have been driven from our homes and children?" But then when fighting was prescribed for them, they turned their backs – except



for a few of them. Allah knows the wrongdoers. (Surat al-Baqara: 246)

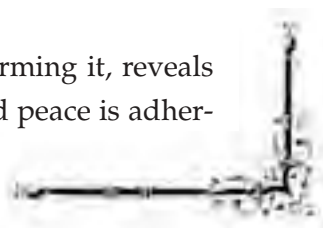
"You Will Not Find Any Changing in the Pattern of Allah"

From the stories related in the Qur'an, we understand that almost the same thing befell past civilisations that revolted against their messengers. The circumstances under which people led their lives, the sending of messengers to warn them and their destruction all follow the same pattern.

Modern societies also undergo rapid corruption and degeneration. Poverty, misery and disorder throw the lives of people into complete disarray and make them wish for a peaceful life where virtue prevails. Apparently, justice can prevail only if the values of the Qur'an becomes predominant among people. Only people having real values can bring solutions to all the trouble that people experience today. Indeed, Allah sent prophets and messengers to the earlier generations who experienced similar social depressions, and He sometimes granted amazing wealth and splendour to those who followed the messengers. This is related in the following verse:

If only the people of the cities had had faith and feared, We would have opened up to them blessings from heaven and earth. But they denied the truth so We seized them for what they earned. (Surat al-A'raf: 96)

This verse, as well as many others confirming it, reveals that the one and only way to attain bliss and peace is adher-



ence to Islam. This principle will apply to coming generations as it did to previous ones. In places bereft of Islam, injustice, insecurity and instability prevail. This is the law of Allah. That there exists no change in the law of Allah is stated as follows in the Qur'an:

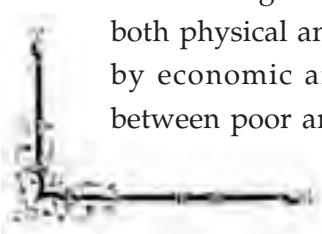
> **… But then when a warner did come to them, it only increased their aversion, shown by their arrogance in the land and evil plotting. But evil plotting envelopes only those who do it. Do they expect anything but the pattern of previous peoples? You will not find any changing in the pattern of Allah. You will not find any alteration in the pattern of Allah. (Surah Fatir: 42-43)**

Living Islam According to the Qur'an

As mentioned in the previous section, that Allah sends prophets and messengers to communities for their deliverance from disbelief and injustice is something the Qur'an informs us about. This prophet or messenger leads his people to believe (have iman) in Allah without ascribing partners to Him, and to fear Him. If the community persists in denial, he warns them of Allah's wrath. Allah tells in the Qur'an that He destroys no tribe before this warning is delivered:

> **We have never destroyed a city without giving it prior warning as a reminder. We were never unjust. (Surat ash-Shu'ara: 208-209)**

In the age in which we live, one observes degeneration, both physical and spiritual, in society at large accompanied by economic and political instability. Huge gaps exist between poor and rich, and social corruption steadily esca-



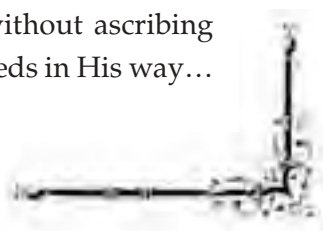
lates. The Qur'an reminds man that after and even during such dark periods, Allah always shows the way to salvation to those who earnestly desire it. This way, Islam will certainly be experienced over the entire world and the true religion will supersede all pagan religions. To His true believers (muminun), Allah gives the good tidings of this in Surah at-Tawba as follows:

> **But Allah refuses to do other than perfect His Light, even though the unbelievers detest it. It is He who sent His Messenger with guidance and the Religion of Truth to exalt it over every other religion, even though those who associate partners with Allah (mushrikun) detest it. (Surat at-Tawba: 32-33)**

In Surat an-Nur, Allah informs his true believers who engage in "right actions" without associating partners with Him and who purely seek His good pleasure, that they will attain power, as preceding believers always did, as below:

> **Allah has promised those of you who believe and do right actions that He will make them successors in the land as He made those before them successors, and firmly establish for them their religion with which He is pleased and give them, in place of their fear, security. "They worship Me, not associating anything with Me." Any who disbelieve after that, such people are deviators. (Surat an-Nur: 55)**

One point deserves mention here. In the above verse, the requisite for the diffusion of Islam is given; the existence of believers who are purely slaves of Allah without ascribing partners to Him and who engage in good deeds in His way…



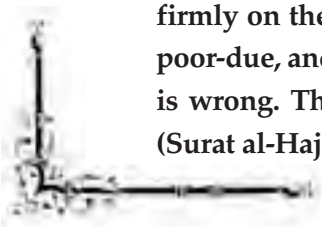
The Expected Saviour

What has been related so far is the following: in every age, Allah answered the call of His slaves who desperately needed His help. This also holds true for this age and for the future. As it was the case with the earlier ages, in our day, too, it is expected that Allah will save people from the injustice of the system of disbelief and present them with the beauties of Islam.

It is especially expected that the Islamic world will find a way out of the corruption it experiences today and the sincere believers will communicate the values of Islam to the whole world. Surely, as in every age, today people hope that a saviour will appear. This saviour, that will take mankind from the "darkness to the light," is the religion of Islam. The people leading the way to live by these superior values will defeat all the systems that deny Allah, and they will render corrupted ideologies invalid.

In brief, Allah will help each people as He did in previous ages. Allah promises this to His slaves who sincerely turn to Him and have deep fear of Him thus:

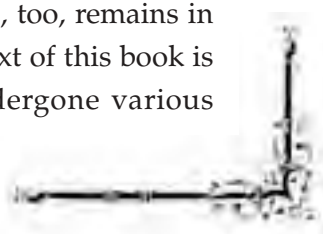
> **Those who were expelled from their homes without any right merely for saying, "Our Lord is Allah" If Allah had not driven some people back by means of others, monasteries, churches, synagogues and mosques, where Allah's name is mentioned much, would have been pulled down and destroyed. Allah will certainly help those who help Him – Allah is all-Strong, Almighty, those who, if We establish them firmly on the earth, will establish prayer and pay the poor-due, and command what is right and forbid what is wrong. The end result of all affairs is with Allah. (Surat al-Hajj: 40-41)**



JESUS (AS), SON OF MARYAM (AS), IN THE QUR'AN

In this section, we will examine the details regarding the second coming of Jesus (as) provided in the most reliable sources. The first of these sources is definitely the Qur'an, the unaltered Speech of Allah, as expressed in the Qur'an, **"No one can change His words."** (Surat al-An'am 115), and the second is the Sunnah of the Last Messenger of Allah, Muhammad, may Allah bless him and grant him peace. The Qur'an provides detailed information about many stages of Jesus' (as) life including his birth, his being raised to the presence of Allah, his second coming and his death.

Jesus (as), who lived 2000 years ago, is a blessed messenger of Allah. He is of high esteem both in this world and the hereafter, as the Qur'an informs us. The true religion brought by him remains today, albeit merely in name. That is because, the original teaching communicated by Jesus (as) is distorted today. The book Allah revealed to Jesus (as), too, remains in our day only in name. Today, the original text of this book is not available. Christian sources have undergone various



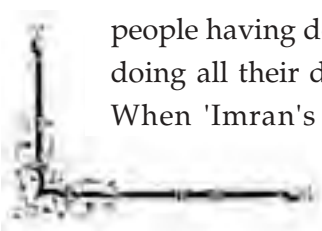
alterations and distortions. Consequently today, it is unlikely that we can obtain true knowledge regarding Jesus (as) from Christian sources.

The only sources from which we can have accurate knowledge about Jesus (as) are the Qur'an, the book Allah assures He will keep unchanged until the Day of Judgement, and the Sunnah of His Messenger Muhammad (saas). In the Qur'an, Allah gives an account of the birth and life of Jesus (as), some incidents he met in his life, the people surrounding him and many other subjects related to him. Furthermore, the Qur'anic verses also inform us about the life of Maryam before she gave birth to Jesus (as), how she became pregnant in a miraculous way and the reactions of the people surrounding her to this incident. Moreover, Allah gives the good tidings that Jesus (as) will come to earth for a second time in the end times. In this section, you will find some of the information given in the Qur'an about Jesus (as).

The Birth of Maryam and the Way She Was Raised

Maryam, who was chosen to give birth to Jesus (as), was born at a time of disorder when the Children of Israel placed all their hopes on a Messiah's coming. Allah specially chose Maryam for this blessed duty and brought her up accordingly. Maryam came from a noble family, the family of 'Imran. Allah chose this family over all people.

The members of the family of 'Imran were known to be people having deep faith in Allah. They turned to Him while doing all their deeds and meticulously observed His limits. When 'Imran's wife learned that she was pregnant, she

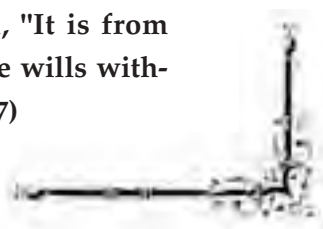


turned to her Creator and prayed, and she devoted what was in her womb to the service of Allah. Allah gives an account of this in the Qur'an:

> **Remember when the wife of 'Imran said, "my Lord, I have pledged to You what is in my womb, devoting it to Your service. Please accept my prayer. You are the All-Hearing, the All-Knowing." When she gave birth, she said, "My Lord! I have given birth to a girl" – and Allah knew very well what she had given birth to, male and female are not the same – "and I have named her Maryam and placed her and her children in Your safekeeping from the accursed shaytan." (Surah Al 'Imran: 35-36)**

When Maryam was born, Imran's wife sought only the good pleasure of Allah. She turned to Allah and placed Maryam and her children in His safekeeping from the accursed shaytan. In return for her sincerity and prayer, Allah gave Maryam noble virtues. In the Qur'an, Allah explains how Maryam was brought up under His protection and meticulous care. **"Her Lord accepted her with approval and made her grow in health and beauty."** (Surah Al 'Imran: 37) Zakariyya (Zachariah) became Maryam's guardian and during the time she spent with him, he realised that she was favoured with exceptional qualities. Moreover, Allah showed her many favours "without any reckoning":

> **... Every time Zakariyya visited her in the Upper Room, he found food with her. He said, "Maryam, how did you come by this?" She said, "It is from Allah. Allah provides for whomever He wills without any reckoning." (Surah Al 'Imran: 37)**



Just as Allah chose the family of 'Imran, He also chose Maryam, a member of 'Imran's family, and provided her with an exceptional upbringing. Allah purified Maryam and chose her over all other women. This attribute of hers is stated in the Qur'an as follows:

> **And when the angels said, "Maryam, Allah has chosen you and purified you. He has chosen you over all other women. Maryam, obey your Lord and prostrate and bow with those who bow." (Surah Al 'Imran: 42-43)**

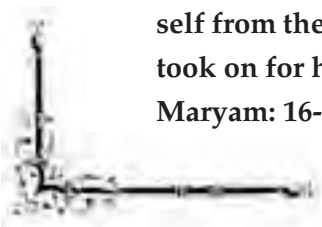
In the community in which she lived, Maryam became a person known for the loyalty and sincerity she showed to Allah. She is especially distinguished as a woman "who guarded her chastity." In Surat at-Tahrim, we find an account of this:

> **Maryam, the daughter of 'Imran, who guarded her chastity – We breathed Our Spirit into her and she confirmed the Words of her Lord and His Book and was one of the obedient. (Surat at-Tahrim: 12)**

Jesus (as) Was Born Without a Father

One of the greatest miracles regarding Jesus is the manner in which Maryam became pregnant. The Qur'an gives a great many details on this subject. The way that Gabriel (Jibril) appeared to her is described in these terms in Surah Maryam:

> **Mention Maryam in the Book, how she withdrew from her people to an eastern place, and veiled herself from them. Then We sent Our Spirit to her and it took on for her the form of a well-made man. (Surah Maryam: 16-17)**



As we are informed in the verses above, in one of the phases of her life, Maryam withdrew from her people to an eastern place and spent some part of her life there. At this time, Gabriel appeared to her as a normal human being. Another important matter stressed in the verses is Maryam's modest behaviour and strong fear of Allah. The first words she spoke when seeing Gabriel were:

'I seek refuge from you with the All-Merciful if you have taqwa.' (Surah Maryam: 18)

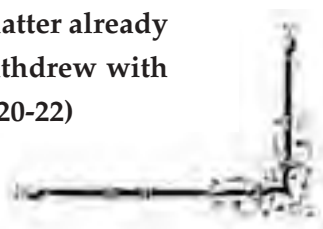
Yet, Gabriel introduced himself and explained that he was a messenger sent by Allah to give her glad tidings. The verses report Gabriel's reply as being:

'I am only your Lord's messenger so that He can give you a pure boy.' (Surah Maryam: 19)

When the angels said, "Maryam, your Lord gives you good news of a Word from Him. His name is the Messiah, 'Isa, son of Maryam of high esteem in the world and the hereafter, and one of those brought near." (Surah Al 'Imran: 45)

Upon these glad tidings, Maryam raised the question of how she could have a son when no man had ever touched her:

She said, "How can I have a boy when no one has touched me and I am not an unchaste woman?" He said, "It will be so! Your Lord says, 'That is easy for Me. It is so that We can make him a Sign for mankind and a mercy from Us.' It is a matter already decreed." So she conceived him and withdrew with him to a distant place. (Surah Maryam: 20-22)



She said, "My Lord! How can I have a son when no one has ever touched me?" He said, "It will be so." Allah creates whatever He wills. When He decides on something, He just says to it, 'Be!' and it is." (Surah Al 'Imran: 47)

As can be seen from the above verses, Gabriel gave Maryam the glad tidings that she was with child and told her **"Allah just says to it, 'Be!' and it is."** Maryam had never been touched by a man. In other words, Jesus did not come into the world in the normal way in which children are created. This is just one of the miracles that Jesus experienced during his life and will experience when he returns to earth for a second time.

During the time Maryam remained in the "distant place", Allah supported her both physically and materially. She was totally under His protection and care during her pregnancy. Allah especially took care of all her needs. Meanwhile, by making her settle in a secluded place, Allah prevented all the harm that people devoid of understanding of this situation were likely to do her.

Jesus (as) Is a Word of Allah

In the Qur'an Allah draws our attention to the fact that, from his birth to death, Jesus (as) was very different from all other men on earth. The Qur'an confirms his virgin birth, a type of creation with which we are not familiar. Before Jesus was born, Allah informed his mother about many of Jesus' (as) attributes including that he was sent as a Messiah to the Children of Israel. He was also declared "a Word from Allah":



… The Messiah, 'Isa, son of Maryam, was only the Messenger of Allah and His Word, which He cast

into Maryam, and a Spirit from Him… (Surat an-Nisa: 171)

When the angels said, "Maryam, your Lord gives you good news of a Word from Him. His name is the Messiah, 'Isa, son of Maryam of high esteem in the world and the Hereafter, and one of those brought near. (Surah Al 'Imran: 45)

Allah gave him his name before his birth, as He did with Yahya (John) (as). Allah gave him the name the Messiah, Jesus, the son of Maryam. This is one of the most explicit indications that Jesus (as) was created differently from other people.

Indeed, just like his birth, the miracles he displayed throughout his life, and the way he was raised up to the presence of Allah are signs of his difference from other people.

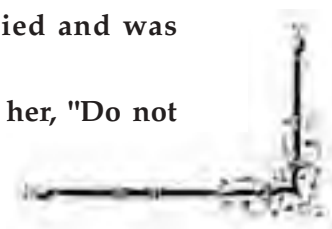
Birth of Jesus (as)

As is well known, birth is a very difficult process demanding much care. Delivering a baby without the assistance of an experienced person and due medical care is difficult. However, Maryam, all alone, succeeded in delivering a baby, thanks to her loyalty to Allah and the trust she put in Him.

While feeling severe labour pains, Allah inspired Maryam and instructed her in each step. In this way, she delivered her baby effortlessly and in the best circumstances. This was a great favour shown to Maryam:

The pains of labour drove her to the trunk of a date palm. She said, "Oh if only I had died and was something discarded and forgotten!"

A voice called out to her from under her, "Do not



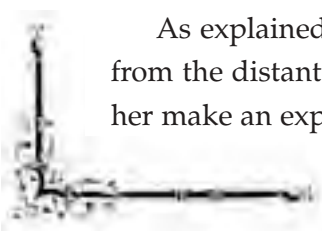
grieve! Your Lord has placed a small stream at your feet. Shake the trunk of the palm towards you and fresh, ripe dates will drop down onto you.
Eat and drink and delight your eyes. If you should see anyone at all, just say, 'I have made a vow of abstinence to the All-Merciful and today I will not speak to any human being.'" (Surah Maryam: 23-26)

Jesus (as) Spoke While Still in the Cradle

And she (Maryam) who guarded her chastity. We breathed in her some of Our Spirit and made her and her son a Sign for all the worlds. (Surat al-Anbiya: 91)

One of the incidents with which Allah tested the people of Maryam is the birth of Jesus (as). This birth, which was an unusual event for people, was a test both for Maryam and her people. In reality, the way Jesus (as) was born was a miracle Allah employed to summon people to true faith and one of the most explicit evidences of the existence of Allah. Yet, her people failed to grasp it and were suspicious. This subject is mentioned in the Qur'an thus:

She brought him to her people, carrying him. They said, "Maryam! You have done an unthinkable thing! Sister of Harun (Aaron), your father was not an evil man nor was your mother an unchaste woman!" (Surah Maryam: 27-28)



As explained in the verses above, upon Maryam's return from the distant place with Jesus (as), her people did not let her make an explanation. They simply slandered Maryam in

an ugly manner. However, those who spread these slanders about Maryam knew her almost from the day she was born and were aware of her purity and piety (taqwa), like the other members of the family of 'Imran.

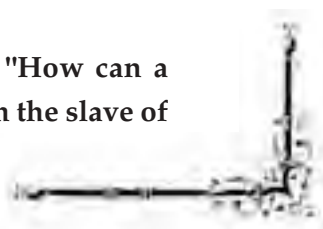
Surely, these slanders were a test for Maryam. It was apparent that a person, so pure and pious, would not act as alleged. This was only a test for Maryam. From the time Maryam was born, Allah always helped her and turned everything she did to good. Maryam, in return, knew that every incident happens by the Will of Allah and only Allah could prove the groundless nature of these slanders.

Indeed, Allah provided comfort to Maryam and inspired her to remain quiet. Allah instructed her not to speak with her people but to point to Jesus (as), if they ever approached her and attempted to make accusations. This way, Maryam avoided any trouble such a discussion was likely to create. The one who would provide the most accurate answers to the people was Jesus (as). When Allah gave the good tidings of the birth of Jesus (as) to Maryam, He also informed her that he would speak clearly while he was still in his cradle:

> **He will speak to people in the cradle, and also when fully grown, and will be one of the righteous. (Surah Al 'Imran: 46)**

Thus Allah made things easier for Maryam and provided the true explanation to the people through the words of Jesus (as). With such a miracle, the disbelief of the people surrounding Maryam simply failed. We are informed in the Qur'an as follows:

> **She pointed towards him. They said, "How can a baby in the cradle speak?" He said, "I am the slave of**



Allah. He has given me the Book and made me a Prophet. He has made me blessed wherever I am and directed me to do prayer and pay poor-due as long as I live, and to show devotion to my mother. He has not made me insolent or arrogant. Peace be upon me the day I was born, and the day I die and the day I am raised up again alive." (Surah Maryam: 29-33)

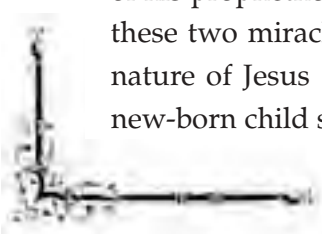
No doubt, a baby speaking fluently in his cradle is a great miracle. The people of Maryam were astonished on hearing these words of wisdom from a baby in the cradle and this occasion proved to them that his birth was a miracle. All these miraculous incidents showed that the baby in the cradle was a messenger of Allah.

This is the relief Allah provided Maryam because of the trust she placed in Him. By showing such an astounding miracle, she responded to the slanders against her. Yet, Allah informs us that a grievous disaster awaited those who did not dismiss their bad thoughts about Maryam despite this miracle:

And on account of their disbelief and their utterance of a monstrous slander against Maryam. (Surat an-Nisa: 156)

Miracles of Jesus (as)

Jesus (as) performed many other miracles, by the permission of Allah, other than his virgin birth and his declaration of his prophethood as a new born child in the cradle. In fact, these two miracles are sufficient to reveal the extraordinary nature of Jesus (as). After all, only a miracle could make a new-born child speak so rationally and with faith:



Remember when Allah said: "'Isa, son of Maryam, remember My blessing to You and to your mother when I reinforced you with the Purest Spirit so that you could speak to people in the cradle and when you were fully grown; and when I taught you the Book and Wisdom..." (Surat al-Ma'idah: 110)

In the Qur'an, the miracles of Jesus (as) are related thus:

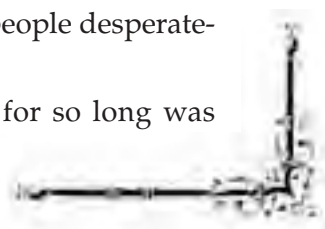
... As a Messenger to the tribe of Israel, saying: "I have brought you a Sign from your Lord. I will create the shape of a bird out of a clay for you and then breathe into it and it will be a bird by Allah's permission. I will heal the blind and the leper, and bring the dead to life, by Allah's permission. I will tell you what you eat and what you store up in your homes. There is a Sign for you in that if you are believers. (Surah Al 'Imran: 49)

Despite all the extraordinary events related so far, some people arrogantly rejected the miracles of Jesus (as) and said they were all magic.

Jesus (as) Communicates the Message, and Some of the Difficulties He Faced

At the time Jesus (as) was sent, the people of Israel were in complete turmoil, both in the political and the economic sense. On one hand, there were the cruel conditions inflicted on the public and, on the other, dissenting beliefs and sects made life difficult. Under such conditions, people desperately needed a way out.

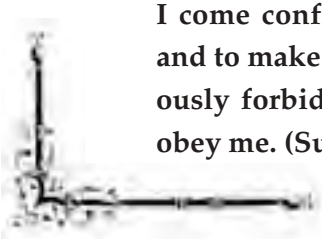
The Messiah for whom people waited for so long was



Jesus (as). By the will of Allah, Jesus (as) spoke when he was still in the cradle and thus indicated to people that the Messiah they expected had arrived. From then on, many placed their hopes in him for guidance.

Yet, there were also some people who avoided accepting Jesus (as). Supporters of the system of disbelief of his time, especially, considered him merely a threat to their existence. That is why they made plans to prevent him as soon as they heard about him. To their dismay, however, their plans were doomed to failure from the beginning. Still, this did not stop them being avowed enemies of Jesus (as) throughout his mission.

Nevertheless, those who reacted against him were not limited to disbelievers. During that period, for various reasons, a majority of the rabbis took sides against Jesus (as) asserting that he was abolishing their religion, and of course by that they became disbelievers because of their opposition to a Messenger of Allah. What Jesus (as) did, in reality, was only to summon people to the original way, and eliminate the false rules introduced into Judaism by the rabbis themselves. The people of Israel distorted their religion by prohibiting what was allowed by the original revelation and allowing what was prohibited by it. In this way, they changed the true way revealed by Allah entirely. Upon this, Allah sent Jesus (as) to purify the true religion of all the innovations incorporated into it at a later stage. Jesus (as) called his people to the Injil, which confirmed the original Torah (Tawrah) revealed to Musa (as). The relevant verse in the Qur'an is:



I come confirming the Torah I find already there, and to make lawful for you some of what was previously forbidden to you. So have fear of Allah and obey me. (Surah Al 'Imran: 50)

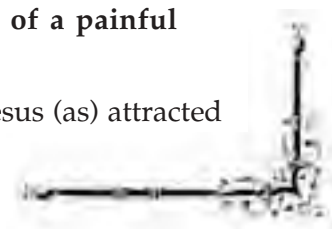
In another verse Allah informs us that the Injil revealed to Jesus (as) was a guide to the true path for the believers and to help them discern between good and evil. It was also a book that confirmed the Torah:

And we sent 'Isa son of Maryam following in their footsteps, confirming the Torah that came before him. We gave him the Injil containing guidance and light, confirming the Torah that came before it, and as guidance and admonition for those who have fear." (Surat al-Ma'idah: 46)

The prominent people among the Children of Israel, concerned more about the rules which had become tradition, doubted what Jesus (as) had brought. That was simply because Jesus (as) did not stress the, by then, traditional rules but rather summoned people to devotion to Allah, renunciation of the world, sincerity, brotherhood and honesty. Encountering a different understanding of religion, the Jews were frustrated by what Jesus (as) advised. In the Qur'an, Allah gives an account of how Jesus (as) communicated the commands of Allah:

And when 'Isa came with the Clear Signs, he said, "I have come to you with Wisdom and to clarify for you some of the things about which you have differed. Therefore have taqwa of (heed) Allah and obey me. Allah is my Lord and your Lord so worship Him. This is a straight path." The various factions among them differed. Woe then to those who did wrong on account of the punishment of a painful Day! (Surat az-Zukhruf: 63-65)

The sincerity and different attitude of Jesus (as) attracted



people's attention. The number of his adherents steadily increased.

The Jews Claim They Killed Jesus (as)

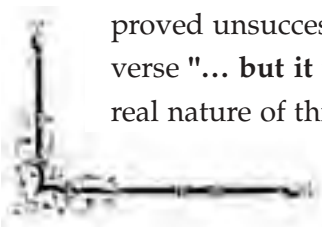
No doubt, everyone is familiar with the allegation that the Romans crucified Jesus (as). As the allegation goes, the Romans and the Jewish rabbis arrested Jesus (as) and crucified him. Indeed, the Christian world embraces the belief that Jesus (as) died but then came to life again and ascended to heaven. However, when we refer to the Qur'an, we see that what really happened is not as people believe:

> **And (on account of) their saying, "We killed (*qatalna)* the Messiah, 'Isa son of Maryam, Messenger of Allah." They did not kill (*wa ma qataloohu*) him and they did not crucify (*wa ma salaboohu*) him but it was made to seem so (*shubbiha*) to them. Those who argue about him are in doubt about it. They have no real knowledge of it, just conjecture. But they certainly did not kill (*wa ma qataloohu*) him. (Surat an-Nisa': 157)**

In the same verse, the information mentioned below on Jesus' ascension is given:

> **Allah raised him up to Himself (*rafa'aahu*). Allah is Almighty, All-Wise. (Surat an-Nisa': 158)**

The fact the Qur'an reveals to us is obvious. The attempts of the Romans, provoked by the Jews to murder Jesus (as), proved unsuccessful. The expression quoted from the above verse **"… but it was made to seem so to them"** explains the real nature of this event. Jesus (as) was not murdered but he



was raised up to Allah's presence. Furthermore, Allah draws our attention to the fact that those making this claim know nothing about the truth.

How Are Prophets' Deaths Recounted in the Qur'an?

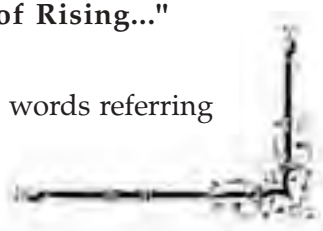
Examination of the stories in the Qur'an that deal with how prophets died, and the verses that describe the death of Jesus (as), reveal an important fact about that death. In this section we shall examine the meaning of the Arabic words used to describe the deaths of Jesus and other prophets, and will see how they are used in the verses.

As we shall be seeing in greater detail later, a number of special words are used in the Qur'an to describe the deaths of prophets, such as *qataloohu* (to kill), *maata* (to die), *halaka* (to perish) and *salaboohu* (they crucified him). However, it is clearly stated in the Qur'an that "They did not kill him (*wa ma qataloohu*) and did not crucify him (*wa ma salaboohu*)," meaning Jesus (as) was not killed in any way. It is emphasized that someone who resembled Jesus (as) was put forward and that Jesus (as) was raised to the presence of Allah.

In Surah Al 'Imran, we are informed that Allah took Jesus (as) back and He raised him up to Him.

When Allah said, "'Isa, I will take you back (*mutawaffeeka*) and raise you up (*wa rafi'uka*) to Me and purify you of those who are disbelievers. And I will place the people who follow you above those who are disbelievers until the Day of Rising..." (Surah Al 'Imran: 55)

The following are the ways in which the words referring



to death in the Qur'an and the word "to cause to die" which appears in Surah Al 'Imran are used:

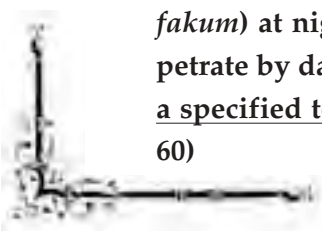
1. *TAWAFFA*: TO CAUSE TO DIE, TO TAKE IN SLEEP OR TO TAKE BACK

The word *tawaffa* as used in this verse has other meanings than simply "death" in English. A study of the Arabic equivalents of the words in the verses reveals that Jesus (as) did not die in the accepted sense. This is how his being taken back to Allah is described in Surat al-Ma'ida, 117:

> **"I said to them nothing but what You ordered me to say: 'Worship Allah, my Lord and your Lord.' I was a witness against them as long as I remained among them, but when You took me back to You (*tawaffa*), You were the One watching over them. You are Witness of all things." (Surat al-Ma'idah: 117)**

In Arabic the word that is translated in some translations of these verses as "You have caused me to die" is "*tawaffa*" and comes from the root *wafa* – to fulfil. Tawaffa does not actually mean "death" but the act of "taking the self back" either in sleep, in death or as in the case of Jesus being taken back into the presence of Allah. From the Qur'an again, we understand that "taking the self back" does not necessarily mean death. For instance in a verse in which the word *tawaffa* is used, it is not the death of a human being that is meant but "taking back his self in his sleep":

> **It is He Who takes you back to Himself (*yatawaffakum*) at night, while knowing the things you perpetrate by day, and then wakes you up again, so that a specified term may be fulfilled... (Surat al-An'am: 60)**



The word used for "take back" in this verse is the same as the one used in Surah Al 'Imran 55. In other words, in the verse above, the word *tawaffa* is used and it is obvious that one does not die in one's sleep. Therefore, what is meant here is, again, "taking the self back."

The same word is used in the verse below as follows:

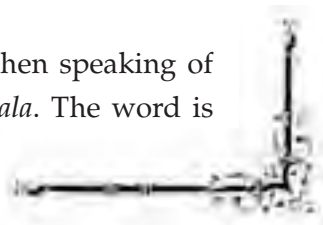
> **Allah takes back people's selves (*tawaffa*) when their death (*mawtiha*) arrives and those who have not yet died, while they are asleep (*lam tamut*). He keeps hold of those whose death (*mawt*) has been decreed and sends the others back for a specified term... (Surat az-Zumar: 42)**

As these verses suggest, Allah takes back the self of the one who is asleep, yet He sends back the selves of those whose deaths have yet not been decreed. In this context, in one's sleep one does not die, in the sense in which we perceive death. Only for a temporary period, the self leaves the body and remains in another dimension. When we wake up, the self returns to the body. (Prof. Suleyman Ates, *Yuce Kur'an'in Cagdas Tefsiri* (The Contemporary Tafsir of the Holy Qur'an))

Imam al-Qurtubi makes clear that there are three meanings to the term *wafat* which is from the same root as *tawaffa*: the *wafat* of death, the *wafat* of sleep, and last, the *wafat* of being raised up to Allah, as in the case of Sayyiduna 'Isa (as).

2) *QATALA*: TO KILL

The word generally used for "to kill" when speaking of death in the Qur'an is the Arabic word *qatala*. The word is



used in this way in Surat al-Mu'min:

> **Pharaoh said, "Let me kill Musa and let him call upon his Lord! I am afraid that he may change your religion and bring about corruption in the land." (Surat al-Mu'min: 26)**

The expression "let me kill Musa" in the verse appears in the Arabic form *aqtulu Musa*. That word comes from the verb *qatala*. In another verse, the same word is used in this way:

> **... (That was because they) killed (*yaqtuloona*) the Prophets without any right to do so. (Surat al-Baqara: 61)**

The words "they killed" in the verse appear as *yaqtuloona* in the original Arabic, which again derives from the verb *qatala*. And as the translation makes quite clear, it means "to kill."

It is clear how the verb *qatala* is used in the following verses that describe the death of prophets. All the words whose meaning appears in brackets derive from the verb *qatala*.

> **... We will write down what they said and their killing (*wa qatlahum*) of the Prophets without any right to do so... (Surah Al 'Imran: 181)**

> **... Did you grow arrogant, and deny some of them and murder (*taqtuloona*) others? (Surat al-Baqara: 87)**

> **... Say, "Why then, if you are muminun, did you previously kill (*taqtuloona*) the Prophets of Allah?" (Surat al-Baqara: 91)**

> **As for those who reject Allah's Signs, and kill (*yaq-***

tuloona) the Prophets without any right to do so, and kill (*yaqtuloona*) those who command justice... (Surah Al 'Imran: 21)

... So why did you kill them (*qataltumoohum*) if you are telling the truth? (Surah Al 'Imran: 183)

... The one said, "I shall kill you (*la aqtulannaka*)." ... (Surat al-Ma'ida: 27)

Even if you do raise your hand against me to kill me (*li taqtulanee*), I am not going to raise my hand against you to kill you (*li aqtulaka*) ... (Surat al-Ma'ida: 28)

"Kill (*uqtuloo*) Yusuf or expel him to some land ..." (Surah Yusuf: 9)

The wife of Pharaoh said, "A source of delight for me and for you; do not kill him (*la taqtuloohu*)..." (Surat al-Qasas: 9)

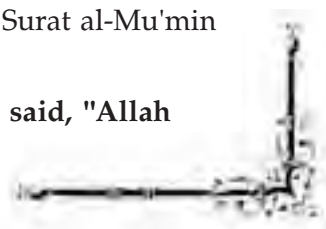
... "Musa, the Council are conspiring to kill you (*li yaqtulooka*) ..." (Surat al-Qasas: 20)

The only answer of his (Ibrahim's) people was to say: "Kill (*uqtuloohu*) him or burn him!" (Surat al-'Ankabut: 24)

3) *HALAKA*: TO PERISH

Another verb used with the meaning of "to perish" in the Qur'an is , *halaka*. This verb is used in verses in the sense of "to perish, be destroyed, die". For instance, Surat al-Mu'min 34 reads:

... when he (Yusuf) died (*halaka*), you said, "Allah



will never send another Messenger after him." ... (Surat al-Mu'min: 34)

In the verse, the expression translated in English as "when he died" is *idha halaka* in Arabic, used in the sense of "to die".

4) *MAWT*: DEATH

Another word used in the Qur'an in the context of prophets' deaths is *mawt*. The word *maata* – he died – and other words from the same root is used in the verses. One of these concerns the death of the prophet Sulayman (as) in Surah Saba':

Then when We decreed that he should die (*mawt*), nothing divulged his death (*mawtihi*) to them except the worm which ate his staff ... (Surah Saba': 14)

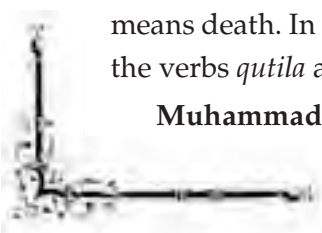
Another word from the same root is used in reference to the Prophet Yahya (as):

Peace be upon him the day he was born, and the day he dies (*yamootu*), and the day he is raised up again alive. (Surah Maryam: 15)

The word translated here as "when he dies" is the Arabic word *yamootu*. The same word appears in verses in the context of the death of the prophet Ya'qub (as). It appears in Surat al-Baqara, for instance:

Or were you present when death (*mawt*) came to Ya'qub? ... (Surat al-Baqara: 133)

The word *mawt* in the verse comes from the same root and means death. In a verse about the Prophet Muhammad (saas) the verbs *qutila* and *maata* are used at one and the same time:



Muhammad is only a Messenger and he has been

preceded by other Messengers. If he were to die (*mata*) or be killed (*qutila*), would you turn on your heels? ... (Surah Al 'Imran: 144)

The word *mawt* which comes from the same root as *mata* (to die) appears in other verses to do with the deaths of prophets:

... She said, "Oh if only I had died (*mittu*) before this time and was something discarded and forgotten!" (Surah Maryam: 23)

We did not give any human being before you immortality (*khuld*). And if you die (*mitta*), will they then be immortal? (Surat al-Anbiya': 34)

"He Who will cause my death (*yumeetunee*), then give me life." (Surat ash-Shu'ara': 81)

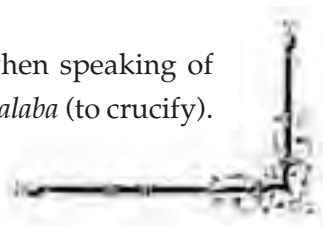
5) *KHALID*: IMMORTAL

Another word that appears in verses without directly meaning "to die" or "to kill" but which means "immortality" is *khalid*. The meaning of *khalid* is along the lines of being permanent. The word *khalid* is used in that sense in Surat al-Anbiya':

We did not give them bodies which did not eat food, nor were they immortal (*khalideena*). (Surat al-Anbiya': 8)

6) *SALABA*: TO CRUCIFY

One of the words used in the Qur'an when speaking of the death of prophets and others is the verb *salaba* (to crucify).



The verb carries meanings such as "to crucify, hang, and execute." The verb is used in verses as follows:

... They did not kill him and they did not crucify him (*wa ma salaboohu*)... (Surat an-Nisa': 157)

... (Yusuf said,) One of you will serve his lord with wine, the other of you will be crucified (*yuslabu*)... (Surah Yusuf: 41)

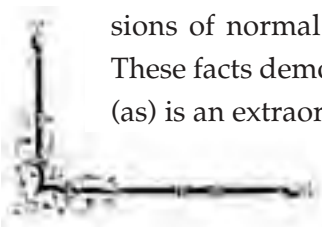
... they should be killed or crucified (*yusallaboo*)... (Surat al-Ma'ida: 33)

(Pharaoh said,) "I will cut off your alternate hands and feet and then I will crucify (*la usallibannakum*) every one of you." (Surat al-A'raf: 124)

... (Pharaoh said,) "I will cut off your hands and feet alternately and have you crucified (*wa la usallibannakum*) ..." (Surah Ta Ha: 71)

... (Pharaoh said,) "I will cut off your alternate hands and feet and I will crucify (*wa la usallibannakum*) every one of you." (Surat ash-Shu'ara': 49)

As can be seen from the verses, very different words are used in verses dealing with the *wafat* of Jesus (as) and the death of other prophets. Allah has revealed in the Qur'an that Jesus (as) was not killed, nor crucified, that someone who resembled him was shown in his place, and that he was taken back (in other words that his soul was taken). While the word *tawaffa* meaning "to take the soul" is used in the context of Jesus (as), expressions such as, *qataloohu* and *mata*, expressions of normal death, are used to refer to other prophets. These facts demonstrate once again that the situation of Jesus (as) is an extraordinary one.



To conclude, we can say that Jesus (as) may have been in a special state, raised up to the presence of Allah. What he actually experienced was not death in the sense with which we are familiar, but merely a departure from this dimension. Surely, Allah knows best.



THE RETURN OF JESUS (as) TO EARTH

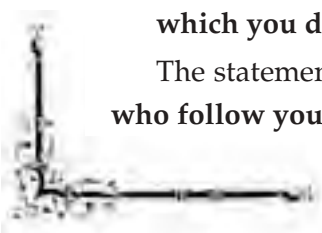
From what has been related so far, it is clear that Jesus (as) did not die but was raised to the presence of Allah. However, there is one more point that is underlined by the Qur'an: Jesus (as) will come back to earth.

The Qur'an explicitly declares the return of Jesus (as) to earth. Many verses contain explicit statements regarding this matter. The proofs revealed in the Qur'an take this form:

(1)

Surah Al 'Imran 55 is one of the verses indicating that Jesus (as) will come back:

> **When Allah said, "'Isa, I will take you back and raise you up to Me and purify you of those who are disbelievers. And I will place the people who follow you above those who are disbelievers until the Day of Rising. Then you will all return to Me, and I will judge between you regarding the things about which you differed. (Surah Al 'Imran: 55)**



The statement in the verse, **"And I will place the people who follow you above those who are disbelievers until the**

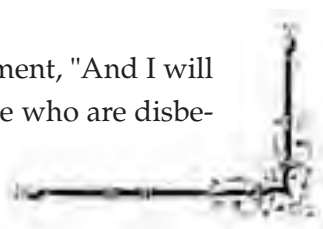
Day of Rising" is important. Here, there is reference to a group strictly adhering to Jesus (as) and who will be kept above the disbelievers until the Day of Judgement. Well, who are these adherents, then? Are they the disciples who lived in the time of Jesus or are they the Christians of today?

Before he was raised up to Allah, the followers of Jesus (as) were few. After his ascension, the essence of the religion degenerated rapidly. Furthermore, the people known as the disciples faced serious pressure throughout their lives. During the succeeding two centuries, having no political power, those Christians having faith in Jesus (as) were also oppressed. In this case, it is not possible to say that early Christians or their successors during these periods were physically superior to the disbelievers in the world. We might logically think that this verse does not refer to them.

When we look at the Christians of today, on the other hand, we notice that the essence of Christianity has changed a lot and it is quite different from what Jesus (as) originally brought to mankind. Christians embraced the perverted belief that suggests that Jesus (as) is the son of God and similarly held the doctrine of the trinity (The Father, Son and the Holy Spirit). In this case, it is flawed to accept the Christians of today as the adherents of Jesus (as). In many verses of the Qur'an Allah states that those having faith in the trinity certainly are disbelievers:

> **Those who say that the Messiah, son of Maryam, is the third of three are disbelievers. There is no god but One God. (Surat al-Ma'idah: 73)**

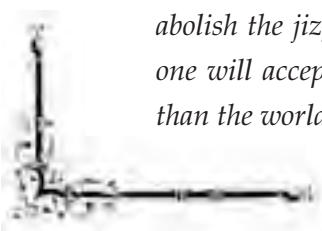
In this case, the commentary of the statement, "And I will place the people who follow you above those who are disbe-



lievers until the Day of Rising" is as follows: first, it is said that these people are the Muslims who are the only true followers of the authentic teachings of Jesus (as); second, it is said that these people are the Christians, whether or not they hold idolatrous beliefs, and that could be seen to be confirmed by the dominant position that nominal Christians hold on the earth today. However, both positions will be unified by the arrival of Jesus (as), since he will abolish the jizyah, meaning that he will not accept that Christians and Jews live with any other religion than Islam, and so will unite all the believers as Muslims.

The Prophet and last Messenger of Allah (saas), has also given the glad tidings of the return of Jesus (as). The scholars of hadith (reports and traditions on the sayings and doings of the Prophet Muhammad) say that the hadiths on this subject, in which Allah's Messenger (saas) said that the Prophet Jesus (as) will descend amongst people as a leader before the Day of Judgement have reached the status of mutawatir. That means that they have been narrated by so many people from each generation from such a large group of the Companions that there can be no possible doubt of their authenticity. For example:

Abu Hurairah (ra) narrated that Allah's Messenger, peace be upon him, said, "By the One in Whose hand is my self, definitely the son of Maryam will soon descend among you as a just judge, and he will break the cross, kill the pig and abolish the jizyah, and wealth will be so abundant that no one will accept it, until a single prostration will be better than the world and everything in it. (Sahih al-Bukhari)



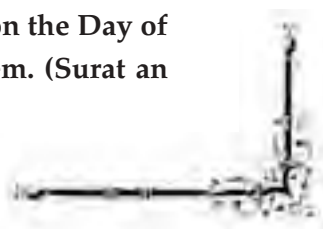
Jabir ibn 'Abdullah said, "I heard the Prophet, may Allah bless him and grant him peace, saying, 'A party of my ummah will never stop fighting for the truth victoriously until the Day of Rising.' He said, 'Then 'Isa ibn Maryam, peace be upon him, will descend and their amir will say, "Come and lead us in prayer," but he will say, "No! some of you are amirs over others," as Allah's showing honour to this ummah.'" (Sahih Muslim)

Abu Hurairah (ra) narrated, "The Prophet, peace be upon him, said: 'There is no prophet between me and him, that is, 'Isa, peace be upon him. He will descend (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill the pig, and abolish the jizyah. Allah will cause to perish all religions except Islam. He will destroy the Dajjal and will live on the earth for forty years and then he will die. The Muslims will pray over him.'" (Abu Dawud)

(2)

Earlier in this section, we analysed verses 157-158 of Surat an-Nisa'. Just after these verses Allah states the following in Surat an-Nisa 159:

There is not one of the People of the Book who will not believe in him before he dies; and on the Day of Rising he will be a witness against them. (Surat an Nisa': 159)



The statement above **"who will not believe in him before he dies"** is important. The Arabic text of this sentence reads: *Wa-in min ahli'l-kitabi illa la yuminanna bihi qabla mawti-hi*.

Some scholars stated that the "him/it" in this verse is used for the Qur'an and thus made the following interpretation: There will be no one from the people of the Book who will not have faith in the Qur'an before he (a person from the people of the Book) dies.

Nevertheless, in verses 157 and 158, which are the two verses preceding this verse, the same "him" is undoubtedly used for Jesus (as).

Surat an-Nisa' 157:

And (on account of) their saying, "We killed the Messiah, 'Isa son of Maryam, Messenger of Allah." They did not kill him and they did not crucify him but it was made to seem so to them. Those who argue about him are in doubt about it. They have no real knowledge of it, just conjecture. But they certainly did not kill him.

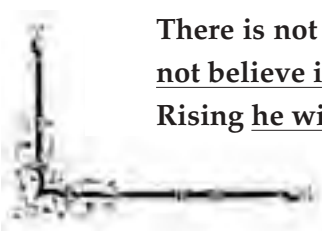
Surat an-Nisa' 158:

Allah raised him up to Himself. Allah is Almighty, All-Wise.

Just after these verses in Surat an-Nisa 159, there is no evidence indicating that "him" is used to imply someone other than Jesus (as).

Surat an-Nisa' 159:

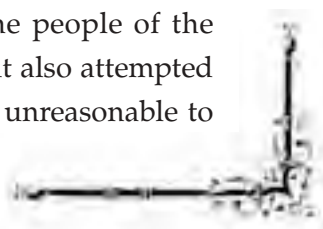
There is not one of the People of the Book who will not believe in him before he dies; and on the Day of Rising he will be a witness against them.



In the Qur'an, Allah informs us that on the Day of Judgement, the **"tongues and hands and feet will testify against them about what they were doing"** (Surat an-Nur: 24 and Surah Yasin: 65). From Surah Fussilat 20-23, we learn that **"hearing, sight and skin will testify against us."** In none of the verses however, is there reference to "the Qur'an as a witness". If we accept that the "him" or "it" in the first sentence refers to the Qur'an – though grammatically or logically we have no evidence whatsoever – then we should also accept that the "he" in the second statement also refers to the Qur'an. To accept this however, there should be an explicit verse confirming this view. However, the commentator Ibn Juzayy does not mention the possibility of the Qur'an being the "him" referred to, and Ibn Juzayy transmitted the views of all the major commentators in his work.

When we refer to the Qur'an, we see that when the same personal pronoun is used for the Qur'an, there is generally mention of the Qur'an before and after that specific verse as in the cases of Surat an-Naml: 77 and Surat ash-Shu'ara: 192-196. The verse straightforwardly defines that People of the Book will have faith in Jesus (as) and that he (Jesus (as)) will be a witness against them.

The second point is about the interpretation of the expression "before he dies." Some think this is "having faith in Jesus (as) before their own death." According to this interpretation everyone from the people of the Book will definitely believe in Jesus (as) before he/she faces their own death. In Jesus' time however, Jews who are defined as the people of the Book not only did not have faith in Jesus but also attempted to kill him. On the other hand, it would be unreasonable to



say that Jews and Christians who lived and died after the time of Jesus had faith – the type of faith described in the Qur'an – in him.

To conclude, when we make a careful evaluation of the verse, we arrive at the following conclusion: Before Jesus' (as) death, all the People of the Book will have faith in him. (Tafsir of Omer Nasuhi Bilmen)

In its real sense, the verse reveals plain facts, which are:

Firstly, it is evident that the verse refers to the future because there is mention of the death of Jesus (as). Yet, Jesus (as) did not die but was raised up to the presence of Allah. Jesus (as) will come to earth again, he will live for a specified time and then die. Secondly, all the people of the Book will have faith in him. This is an event which has yet not occurred, but which will definitely happen in the future.

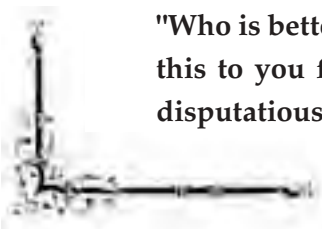
Consequently, by the expression "before he dies", there is a reference to Jesus (as). The People of the Book will see him, know him and obey him while he is alive. Meanwhile, Jesus (as) will bear witness against them on the Last Day. Allah surely knows best.

(3)

That Jesus (as) will come back to earth towards the end of time is related in another verse in Surat az-Zukhruf 61.

Starting from az-Zukhruf 57, there is reference to Jesus (as):

When an example is made of the son of Maryam ('Isa) your people laugh uproariously. They retort, "Who is better then, our gods or him?" They only say this to you for argument's sake. They are indeed a disputatious people.



He is only a slave on whom We bestowed Our blessing and whom We made an example for the tribe of Israel.

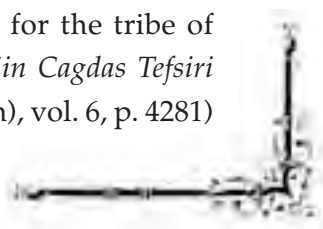
If We wished, We could appoint angels in exchange for you to succeed you on the earth. (Surat az-Zukhruf: 57-60)

Just after these verses, Allah declares that Jesus (as) is a sign of the Day of Judgement.

He is a Sign of the Hour. Have no doubt about it. But follow me. This is a straight path. (Surat az-Zukhruf: 61)

Ibn Juzayy says that the first meaning of this verse is that Jesus (as) is a sign or a precondition of the Last Hour. We can say that this verse is a clear indication that Jesus (as) will come back to earth at the end times. That is because Jesus (as) lived approximately six centuries before the revelation of the Qur'an. Consequently, we cannot interpret his first coming as a sign of the Day of Judgement. What this verse actually indicates is that Jesus (as) will come back to earth towards the end of time, that is to say, during the last period of time before the Day of Judgement and this will be a sign for the Day of Judgement. Allah surely knows the best.

The Arabic of the verse "He is a Sign of the Hour" is Innahu la 'ilmun li's-sa'ati… Some people interpret the pronoun hu (he) in this verse as the Qur'an. However, the preceding verses explicitly indicate that Jesus (as) is mentioned in the verse: "He is only a slave on whom We bestowed Our blessing and whom We made an example for the tribe of Israel." (Prof. Suleyman Ates, *Yuce Kur'an'in Cagdas Tefsiri* (The Contemporary Tafsir of the Holy Qur'an), vol. 6, p. 4281)

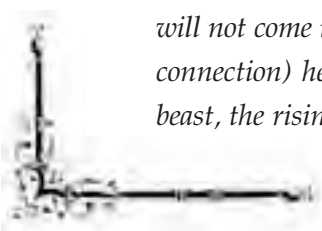


Those who cite this pronoun as referring to the Qur'an go on to quote the next part of the verse "Have no doubt about it. But follow me" as evidence. However, the verses preceding this one refer totally to Jesus (as). For this reason, it appears that the pronoun *hu* is linked to those preceding verses and also refers to Jesus (as). In fact, great Islamic scholars declare that to be the case, based on the use of the pronoun both in the Qur'an and in the hadith. Muhammad Hamdi Yazir of Elmali offers the following explanation in his commentary:

> *The statement in the verse, "He is a sign of the hour" is an indication that the Hour will come and the dead will be resurrected and stand up. Jesus, both with his return to earth and his miracle of resurrecting the dead and also with his prophesying the rise of the dead is a sign of the Hour. It is also reported in the hadith that he is a sign of the Last Day.*

In Sahih Muslim, it is also stated that the hadiths in which it is said that the Prophet Jesus (as) will descend amongst people at the end of time have reached the degree of being mutawatir, i.e. narrated by so many people in each generation that it is not possible to have any doubt of their authenticity, and that it is counted as one of the major signs of the Day of Rising. (Sahih Muslim, 2/58)

> *Hudhayfah ibn Usayd al-Ghifari said, "The Messenger of Allah (saas) came to us all of a sudden as we were (busy in a discussion). He said: 'What are you discussing?' We said: 'We are discussing the Last Hour.' Thereupon he said: 'It will not come until you see ten signs before it' – and (in this connection) he made mention of the smoke, the Dajjal, the beast, the rising of the sun from the west, the descent of 'Isa*



the son of Maryam (as), Yajuj and Majuj, and landslides in three places, one in the east, one in the west and one in Arabia at the end of which fire will burn forth from the Yemen, and drive people to the place of their assembly." (Sahih Muslim)

(4)

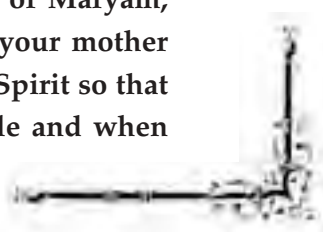
Other verses indicating the second coming of the Jesus (as) are the following;

When the angels said, "Maryam, your Lord gives you good news of a Word from Him. His name is the Messiah, 'Isa, son of Maryam of high esteem in this world and the hereafter, and one of those brought near. He will speak to people in the cradle, and also when fully grown, and will be one of the righteous," she said, "My Lord! How can I have a son when no man has ever touched me?"

He said, "It will be so. Allah creates whatever He wills. When He decides on something He just says to it, 'Be!' and it is. He will teach him the Book and Wisdom, and the Torah and the Injil…" (Surah Al 'Imran: 45-48)

In the verse, it is heralded that Allah would instruct Jesus (as) about the Injil, the Torah and the "Book." No doubt, this book in question is very important. We come across the same expression in the Surat al-Ma'idah 110:

Remember when Allah said: "'Isa, son of Maryam, remember My blessing to you and to your mother when I reinforced you with the Purest Spirit so that you could speak to people in the cradle and when



you were fully grown; and when I taught you the Book and Wisdom, and the Torah and the Injil; and when you created a bird-shape out of clay by My permission…" (Surat al-Ma'idah: 110)

When we analyse the "Book" in both of the verses, we see that it may indicate the Qur'an. In the verses, it is stated that the Qur'an is the last divine book sent apart from the Torah, the Zabur and the Injil. Besides, in another verse in the Qur'an, **next to the Torah and the Injil, the word "Book" is used to indicate the Qur'an.**

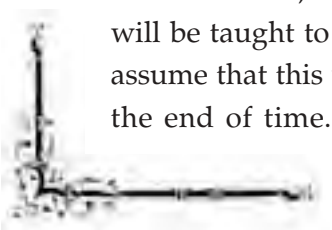
Allah, there is no god but Him, the Living, the Self-Sustaining. He has sent down the Book to you with truth, confirming what has there before it. And He sent down the Torah and the Injil, previously... (Surah Al 'Imran: 2-3)

Other verses in which "book" refers to the Qur'an reads:

When a Book does come to them from Allah, confirming what is with them – even though before that they were praying for victory over the unbelievers – yet when what they recognise does come to them, they reject it. Allah's curse is on the unbelievers. (Surat al-Baqara: 89)

For this We sent a Messenger to you from among you to recite Our Signs to you and purify you and teach you the Book and Wisdom and teach you things you did not know before. (Surat al-Baqara: 151)

In this case, we may well consider that the third book that will be taught to Jesus (as) will be the Qur'an and we could assume that this will be possible only if he comes to earth at the end of time. Jesus (as) lived approximately 600 years



before the revelation of the Qur'an. When we look at the hadiths of our Prophet (saas), we understand that when the Prophet Jesus (as) comes for the second time, he will command with the Qur'an, not the Injil. This indeed conforms exactly with the meaning in the verse. Surely Allah knows the best.

This is also explained in a hadith:

Abu Hurairah (ra) narrated that Allah's Messenger, peace be upon him, said, "By the One in Whose hand is my self, definitely the son of Maryam will soon descend among you as a just judge, and he will break the cross, kill the pig and abolish the jizyah, and wealth will be so abundant that no one will accept it, until a single prostration will be better than the world and everything in it. (Sahih al-Bukhari)

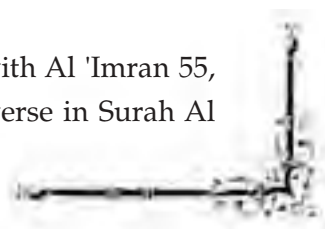
The 'ulama (Islamic scholars) say that the meaning in this hadith of his acting as a just judge/ruler is that he will judge by the shari'ah of Islam, i.e. by the judgements in the Book of Allah, the Qur'an, and in the Sunnah of the Last Messenger of Allah, Muhammad, may Allah bless him and grant him peace. Allah surely knows best.

(5)

Allah tells about the death of Jesus (as) in one verse in Surah Maryam as follows:

('Isa said,) Peace be upon me the day I was born, and the day I die and the day I am raised up again alive. (Surah Maryam: 33)

When we consider this verse together with Al 'Imran 55, it indicates a very important truth. In the verse in Surah Al



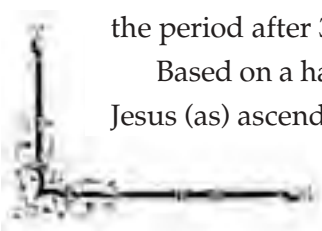
'Imran it is stated that Jesus (as) was raised up to the presence of Allah. No information is given in this verse about death or killing. Yet in Surah Maryam 33 information is given about the day when Jesus (as) will die. That second death can only be possible if Jesus (as) dies after returning to and living on earth. Only Allah knows for certain.

(6)

Another piece of evidence about Jesus (as) returning to earth appears in verse 110 in Surat al-Ma'ida and in Surah Al 'Imran 46 in the form of the word *kahlan*. The verses say:

> **Remember when Allah said, " 'Isa, son of Maryam, remember My blessing to you and to your mother when I reinforced you with the Purest Ruh (Spirit) so that you could speak to people in the cradle and when you were fully grown (*kahlan*)... (Surat al-Ma'ida: 110)**
>
> **He will speak to people in the cradle, and also when fully grown (*kahlan*), and will be one of the righteous. (Surah Al 'Imran: 46)**

This word appears only in the above two verses in the Qur'an, and only in reference to Jesus (as). The meaning of the word *kahlan* used to refer to Jesus' adult state is along the lines of, between 30 and 50 years old, someone who is no longer young, someone who has reached the perfect age. Islamic scholars agree on translating this word as indicating the period after 35 years of age.



Based on a hadith reported by Ibn 'Abbas to the effect that Jesus (as) ascended to heaven in his early 30s, at a young age,

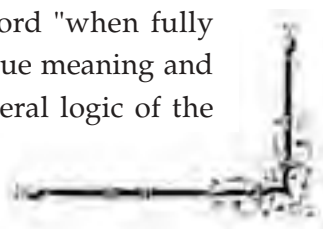
and will stay another 40 years when he returns, Islamic scholars say that Jesus' old age will be after he returns to earth. (Muhammed Khalil Herras, *Fasl al-maqal fi raf'i 'Isa hayyan wa nuzulihi wa qatlihi'd-Dajjal*, Makatabat as-Sunnah, Cairo, 1990, page 20)

Close study of the verses in question easily shows how right Islamic scholars are on this question. In looking at the verses of the Qur'an, we see that this statement is only used for Jesus (as). All the prophets spoke to people and called them to the true path. They all communicated their message in maturity. Yet there is no such statement in the Qur'an about any other prophet. The statement is only used to refer to Jesus (as) and his miraculous situation. That is because the words "in the cradle" and "when fully grown" that follow each other in the verses are stressing two miraculous periods.

In fact, in his work *The Commentary of at-Tabari*, Imam at-Tabari gives the following explanation of these verses:

> *These statements (Surat al-Ma'ida, 110) indicate that in order to complete his lifespan and speak to people when fully grown Jesus (as) will come down from heaven. That is because he was raised to heaven when still young. In this verse (Surah Al 'Imran, 46) there is evidence that Jesus is living, and Ahl al-Sunnah share that view. That is because in this verse it is stated that he will speak to people when fully grown. He will only be able to grow fully when he returns to earth from heaven. (Imam at-Tabari,* The Commentary of at-Tabari, *Vol. 2, page 528, Vol. 1, page 247).*

Some people however, interpret the word "when fully grown" in a manner far removed from its true meaning and do not analyse it in the context of the general logic of the



Qur'an. These people maintain that prophets have always been mature adults, for which reason the expression refers to all the lives of the prophets. Of course the prophets were mature adults whom Allah raised. Yet in Surat al-Ahqaf Allah reveals that the age of full maturity is forty. It is revealed in this verse that:

> **We have instructed man to be good to his parents. His mother bore him with difficulty and with difficulty gave birth to him; and his bearing and weaning take thirty months. Then when he achieves his full strength and reaches forty, he says, "My Lord, keep me thankful for the blessing You bestowed on me and on my parents, and keep me acting rightly, pleasing You. And make my descendants righteous. I have repented to You and I am truly one of the Muslims." (Surat al-Ahqaf: 15)**

The word *kahlan*, therefore, also points to Jesus' return to earth just like all the other information given in the Qur'an. Only Allah knows for certain.

As seen, verses on Jesus' (as) return to the earth are very explicit. Similar expressions to these are not used in the Qur'an regarding other prophets. All these expressions, however, are used about the Prophet Jesus (as). The significance of this is clear.



There Are Other Examples of People in the Qur'an Who Left the World and Then Returned After Hundreds of Years

A man who was resurrected after a century

One of these people is a man who remained dead for a century. This is related in Surat al-Baqarah:

> **Or the one who passed by a town which had fallen into ruin? He asked, "How can Allah restore this to life when it has died?" Allah caused him to die a hundred years then brought him back to life. Then He asked, "How long have you been here?" He replied, "I have been here a day or part of a day." He said, "Not so! You have been here a hundred years. Look at your food and drink – it has not gone bad – and look at your donkey so We can make you a Sign for all mankind. Look at the bones – how We raise them up and clothe them in flesh." When it had become clear to him, he said, "Now I know that Allah has power over all things." (Surat al-Baqarah: 259)**

In the verses given in the previous pages, there is mention of the fact that Jesus (as) did not die but was "taken back." In the verse above, the man, however, definitely died. Consequently, even a dead person can rise again by the will of Allah. This is explicitly related in the Qur'an. There are other similar examples in the Qur'an.

The Companions of the Cave awoke after years

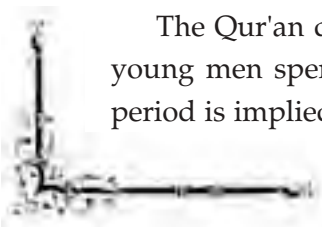
Another example is related in the story of the "Compan-



ions of the Cave" related in Surat al-Kahf.

Allah relates the story of young men who were compelled to take refuge from the cruel tyranny of the ruler of the time in a cave. It is related that they fell asleep and were woken up after years of sleep. The relevant verses are:

> **When the young men took refuge in the cave and said, "Our Lord, give us mercy directly from You and open the way for us to right guidance in our situation." So We sealed their ears with sleep in the cave for a number of years. (Surat al-Kahf: 10-11)**
>
> **You would have supposed them to be awake whereas in fact they were asleep. We moved them to the right and to the left, and at the entrance, their dog stretched out its paws. If you had looked down and seen them, you would have turned from them and run and have been filled with terror at the sight of them.**
>
> **That was the situation when we woke them up so they could question one another. One of them asked, "How long have you been here?" They replied "We have been here for a day or part of a day." They said, "Your Lord knows best how long have you been here. Send one of your number into the city with this silver you have, so he can see which food is purest and bring you some of it to eat. But he should go about with caution so that no one is aware of you." (Surat al-Kahf: 18-19)**



The Qur'an does not explain exactly how much time the young men spent in the cave. Instead, the duration of this period is implied by the words "for a number of years." Peo-

ple's guess at this period however was rather high: three hundred and nine years. Allah says:

> **They stayed in their Cave for three hundred years and added nine.**
>
> **Say: "Allah knows best how long they stayed. The Unseen of the heavens and the earth belongs to Him. How perfectly He sees, how well He hears! They have no protector apart from Him. Nor does He share His rule with anyone." (Surat al-Kahf: 25-26)**

Surely, what matters here is not whether this period is short or long. The point is, Allah takes some people back, either by making them sleep, or simply making them die from this life for a particular period and then revives them. Just like people waking from a dream, Allah gives them life again. Jesus (as) is one of these people and, at the due time, he will live again in this world. After fulfilling his task, he will die just like any other human being in accordance with the commandment of the verse in which He said: **"On it you will live and on it you will die and from it you will be brought forth."** (Surat al-A'raf: 25)

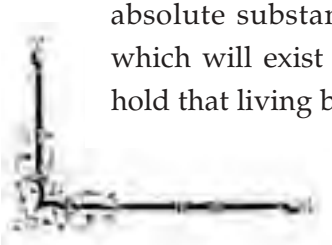


JESUS (AS) IN THE RISALE-I NUR COLLECTION

In the Risale-i Nur collection, a Qur'anic commentary written by Said Nursi, also known as Bediuzzaman (the Wonder of the Age), one of the great Islamic scholars of the 20th century CE, there are extensive references to the end of time and the second coming of Jesus (as).

Today Muslim communities embrace different thoughts. However, a great number of Muslims from various cultures agree that Bediuzzaman was a great scholar. That is why the detailed descriptions of the end of time by Bediuzzaman are of great importance for all Muslims.

In his explanations regarding the end of time, Bediuzzaman states that two philosophical movements, which he described as serious endeavours to establish disbelief, would cause disorder on earth. The first will be a covert threat to Islam while the second class of movements will openly reject the existence of Allah. The second current is materialist and naturalist understandings that affirm that matter is an absolute substance, which has existed since eternity and which will exist until eternity. The two movements further hold that living beings accidentally came into existence from



inanimate matter. (Naturalism is known as the philosophical dimension of Darwin's theory of evolution.)

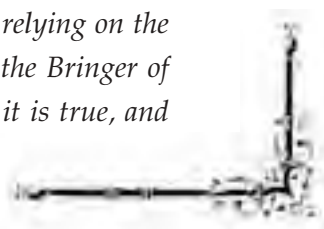
This definition surely provides the basis of all ideologies denying the existence of Allah. Since early times, materialists opposed all religions revealed by Allah, fought against their supporters, oppressed people, waged wars and opened the way to every sort of degeneration in society.

Jesus (as), too, in his second coming to earth, will struggle against these materialist and naturalist movements and, by the will of Allah, will gain victory over them. Bediuzzaman draws attention in his books to the materialist movement:

> *The Second Current: A tyrannical current born of Naturalist and Materialist philosophy will gradually become strong and spread at the end of time by means of materialist philosophy, reaching such a degree that it denies God. (Said-i Nursi, The Letters, The Fifteenth Letter, p. 53)*

Bediuzzaman heralds that Jesus (as) will come to earth at a period when disbelief will dominate it. In the following words of Bediuzzaman, Jesus (as), in his second coming to earth, will rule with the Qur'an and the Sunnah and eliminate all bigotry in Christianity. Uniting against disbelief, Christians who have embraced Islam and Muslims will prevail over the disbelieving ideologies by the guidance of the Qur'an. The relevant section in the Risale-i Nur is:

> *Then the person of Jesus (upon whom be peace), who is present with his human body in the world of the heavens, will come to lead the current of true religion, as, relying on the promise of One Powerful Over All Things, the Bringer of Sure News has said. Since he has told of it, it is true, and*



since the One Powerful Over All Things has promised it, He will certainly bring it about. (Said-i Nursi, The Letters, The Fifteenth Letter, p. 54)

In all his descriptions of the second coming, Bediuzzaman indicates that Jesus (as) will remove all the systems of disbelief in that period. He further adds that he will receive great support from Muslims. Jesus (as) will be a Muslim and pray behind the imam of the Muslims, and work together with the right-acting people from the Islamic world, and will assume leadership in spreading the Qur'an and its teachings, and remove the ongoing violence of the system of the disbelievers:

It will be the truly pious followers of Jesus who will kill the gigantic collective personality of materialism and irreligion which the Dajjal will form —for the Dajjal will be killed by Jesus' (PUH) sword— and destroy his ideas and disbelief, which are atheistic... The narration: "Jesus (Peace be upon him) will come and will perform the obligatory prayers behind the Mahdi and follow him," alludes to this union, and to the sovereignty of the Qur'an and its being followed. (Said-i Nursi, The Rays, The Fifth Ray, p. 493)



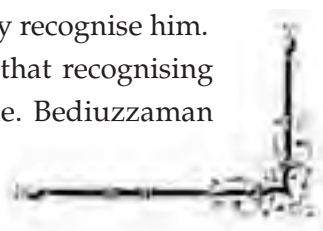
HOW CAN WE RECOGNISE JESUS (AS)?

Who Will Be Able to Recognise Jesus (as)?

In earlier chapters, that Jesus (as) did not die and was raised up to the presence of Allah and that he will come back to earth are explained in the light of the verses from the Qur'an. After everything that has been said so far, the following question occurs to one's mind: "How will we recognise Jesus (as) when he comes back to the world and which of his attributes will make him recognisable?" At this stage, the unique sources we can refer to are the Qur'an and the authentic Sunnah.

The Qur'an, either in the verses or in particular stories, provides us various explanations regarding the prophets. Many common attributes of the prophets and of the true believers are mentioned in the Qur'an. Furthermore, it is also possible to find all the attributes of the believers in the verses. In this context, the superior attributes of Jesus (as) related to faith are also discernible in the Qur'an. Accordingly, referring to the Qur'an, sincere believers can assess these superior attributes observable on him and accordingly recognise him.

At this point, one has to keep in mind that recognising Jesus (as) may not be possible for everyone. Bediuzzaman

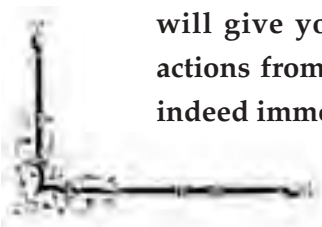


Said Nursi states the following about this subject:

> *When Jesus (upon whom be peace) comes, it is not necessary that everyone should know him to be the true Jesus. His elect and those close to him will recognize him through the light of belief. It will not be self-evident so that everyone will recognize him. (Said-i Nursi, The Letters, The Fifteenth Letter, p. 54)*

As Bediuzzaman says, during the early years of his second coming, the people knowing Jesus (as) will be limited to the small group of people who are close to him. Furthermore, this will only be possible by "the light of belief". Of course this phrase needs further explanation: "The light of belief" is the comprehension granted by Allah to those who believe in the existence and unity of Allah, observe the commands of the Qur'an and live by the Sunnah of the Messenger of Allah, Muhammad, may Allah bless him and grant him peace. With such comprehension, believers can evaluate situations precisely and grasp the details of events with no difficulty. As the Qur'an informs us, believers are those people who ponder upon everything surrounding them and thus never miss the details or subtle aspects of things. Indeed, Allah informs man that He will grant discrimination (to judge between right and wrong) to those who reflect upon each thing in an endeavour to comprehend the greatness and might of Allah and to those who have fear for Him:

> **You who believe! If you have taqwa of Allah, He will give you discrimination and erase your bad actions from you and forgive you. Allah's favour is indeed immense. (Surat al-Anfal: 29)**



Thus, those who will recognise Jesus (as) during his second coming and adhere to him will actually be the ones who believe in Allah and the Qur'an and in the Messenger of Allah, may Allah bless him and grant him peace, and think deeply over things. Bediuzzaman Said Nursi, too, draws attention to this issue as follows:

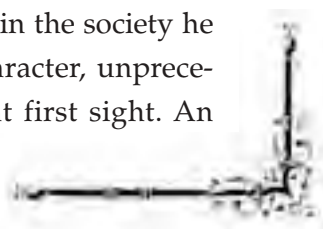
In fact, although when Jesus (peace be upon him) comes he himself will know he is Jesus, not everyone will know. (Said-i Nursi, The Rays, The Fifth ray, p. 487)

Which Attributes of Jesus (as) Make Him Recognisable?

As mentioned above, referring to the Qur'an in search of finding answers to these questions, we should first look for the attributes common to all the prophets related in the Qur'an. Thus, the way to recognise Jesus (as) would be to examine the attributes of the prophets. Surely, there are hundreds of them. However, in this section we will emphasise the most apparent attributes that are immediately evident.

1. He is different from other people because of his exceptional moral values

Like all other prophets Allah has chosen to proclaim His message to mankind, Jesus (as) is known for his excellent moral values. The most distinctive attribute of Jesus (as) is his exemplary person, immediately discernible in the society he lives in. He, indeed, has an exemplary character, unprecedented in nature and striking to anyone at first sight. An



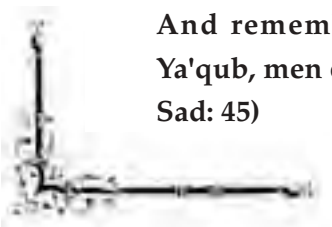
extremely committed, courageous and strong person, a manifestation of the trust he puts in Allah and his pure faith in Him. With such traits, he has a profound influence on everyone. This superiority, a shared attribute of all prophets, is related in the verse:

This is the argument We gave to Ibrahim (Abraham) against his people. We raise in rank anyone We will. Your Lord is All-Wise, All-Knowing. We gave him Ishaq (Isaac) and Ya'qub (Jacob), each of whom We guided. And before him We had guided Nuh (Noah). And among his descendants were Dawud (David) and Sulayman (Solomon), and Ayyub (Job), Yusuf (Joseph), Musa (Moses) and Harun (Aaron). That is how We recompense the good-doers. And Zakarriyya (Zachariah), Yahya (John), 'Isa (Jesus) and Ilyas (Elijah). All of them were among the right-acting. And Isma'il (Ishmael), al-Yasa' (Elisha), Yunus (Jonah) and Lut (Lot). All of them We favoured over all beings. And some of their forebears, descendants and brothers; We chose them and guided them to a straight path. (Surat al-An'am: 83-87)

That Allah granted superior attributes to the prophets is expressed precisely in the verse above. There are many other examples narrated in the Qur'an. The statements below inform us of the superior traits granted to the prophets:

Ibrahim was a community in himself. (Surat an-Nahl: 120)

And remember Our slaves Ibrahim, Ishaq and Ya'qub, men of true strength and inner sight. (Surah Sad: 45)



In Our eyes they are among the best of chosen men. (Surah Sad: 47)

We gave knowledge to Dawud and Sulayman who said, 'Praise be to Allah who has favoured us over many of His slaves who are believers…' (Surat an-Naml: 15)

Jesus (as) is also one of the chosen prophets of Allah. Allah states the following about him:

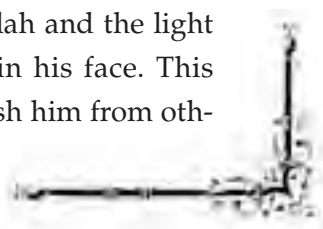
These Messengers: We favoured some of them over others. Allah spoke directly to some of them and raised up some of them in rank. We gave clear Signs to 'Isa, son of Maryam, and reinforced him with the Purest Spirit. (Surat al-Baqarah: 253)

2. He will be recognised by the expression on his face which is only seen in Prophets

Allah informs us in the Qur'an that the superiority of those whom He has chosen can be in terms of their knowledge and as well as that in terms of physical strength:

... He said, "Allah has chosen him over you and favoured him greatly in knowledge and physical strength. Allah gives kingship to anyone He wills. Allah is All Encompassing, All-Knowing. (Surat al-Baqarah: 247)

Granted with wisdom, physical strength, knowledge and perfection of character, Jesus (as) will have a facial expression only seen in prophets. His strong fear of Allah and the light of his steadfast faith will all be apparent in his face. This expression on his face will at once distinguish him from oth-



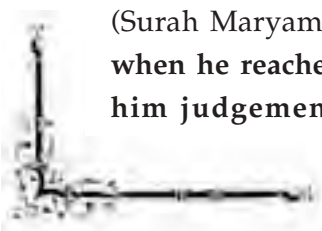
ers and people who see him will immediately notice that they are meeting someone quite superior. Surely, not everyone will agree with this. Out of rage and pride, it is likely that some people will disregard this superiority. Despite feeling it deep inside, they may feign ignorance, perceiving his presence as a threat to their existence. Only those having sincere faith will comprehend this superiority and have an appreciation of it.

Allah informs us that Jesus (as) is **"of high esteem in the world and the hereafter, and one of those brought near..."** (Surah Al 'Imran: 45) Thus, Jesus (as) will be known to those people surrounding him for the honour and excellence only seen in those chosen by Allah.

3. He has outstanding wisdom and decisive speech

They are the ones to whom we gave the Book, Judgement, and Prophethood... (Surat al-An'am: 89)

Throughout history, Allah communicated His messages and revelations by His messengers. He also granted wisdom to these messengers: a decisive and highly pertinent style in speaking, exemplary manners in enjoining right actions and in forbidding evil, are all attributes common to the prophets. In the Qur'an, Allah also draws attention to the wisdom granted to each prophet. For instance, for the prophet Dawud (as), Allah states: **"... We gave him wisdom and decisive speech."** (Surah Sad: 20) It is similar for the prophet Yahya (as): **"Yahya, … We gave him judgement while still a child."** (Surah Maryam: 12) About Musa, Allah informs us: **"And when he reached his full strength and maturity, We gave him judgement and knowledge."** (Surat al-Qasas: 14)

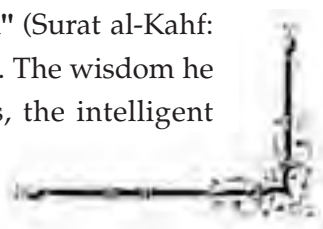


Another relevant verse follows: **"We gave Luqman wisdom: 'Give thanks to Allah.' (Surah Luqman: 12).** Similarly, Allah relates: **"We gave the family of Ibrahim the Book and Wisdom..."** (Surat an-Nisa: 54)

In accordance with the verse, **"He gives wisdom to whomever He wills and whoever has been given wisdom has been given great good,"** (Surat al-Baqarah: 269), Allah rewarded all the prophets. This reward also holds true for Jesus (as) as we learn from the Qur'an:

> **Remember when Allah said, "'Isa, son of Maryam, remember My blessing to you and to your mother when I reinforced you with the Purest Spirit so that you could speak to people in the cradle and when you were fully grown; and when I taught you the Book and Wisdom, and the Torah and the Injil. (Surat al-Ma'idah: 110)**
>
> **And when 'Isa came with the Clear Signs, he said, "I have come to you with Wisdom and to clarify for you some of the things about which you have differed. Therefore have taqwa of Allah and obey me." (Surat as-Zukhruf: 63)**

In the light of these verses, we can conclude that a particular attribute of Jesus (as), which will enable us to recognise him, will be his decisive, highly pertinent and striking speech. As in all other issues, a decisive manner of speaking is a striking attribute common to the prophets. Believers who adhere to the Qur'an as a guide to the truth grasp that the speech of Jesus (as) has **"the power granted"** (Surat al-Kahf: 91) exclusive to messengers chosen by Allah. The wisdom he displays, the flawless diagnoses he makes, the intelligent



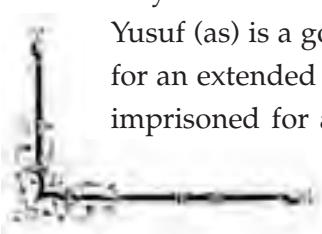
solutions he brings will be the clear signs of a special gift that Allah granted to him. Thus, his superiority will be even more evident.

4. He will be very reliable

Each messenger introduced himself to the community to whom they were sent by saying: **"I am a faithful Messenger to you."** (Surat ash-Shua'ra: 107) This reliability of the messengers is an outcome of their strict adherence to the Book and religion of Allah and to the obligations set by Him. They meticulously observe the boundaries of Allah and never deviate from His righteous path. Only intending to attain the good pleasure of Allah, they never submit to anyone. In the Qur'an, Allah draws our attention to this attribute of the prophets. For instance, in the Qur'an, Musa (as) introduced himself to the community among whom he lived, as follows:

> **Before them We put Pharaoh's people to the test when a noble Messenger came to them, saying, "Hand over to me the slaves of Allah. I am a trustworthy Messenger to you." (Surat ad-Dukhan: 17-18)**

No doubt, the communities generally failed to appreciate this important attribute of the messengers. Furthermore, declining to abandon the ignorant way of living in which they indulged and refusing to live by the true religion to which the messengers summoned them, they usually showed intolerance towards them. Only after some time did they conceive the messengers to be trustworthy. The prophet Yusuf (as) is a good example. He was tested with difficulties for an extended period; first he was sold as a slave and then imprisoned for a long time. By the will of Allah, when the



due time arrived, however, he was recognised as a trustworthy person by people, and the king put him in charge of the state treasury:

> **The King said, "Bring him to me straight away! So I may draw him very close to me." When he had spoken with him, he declared, "Today you are trusted, established in our sight!" (Surah Yusuf: 54)**

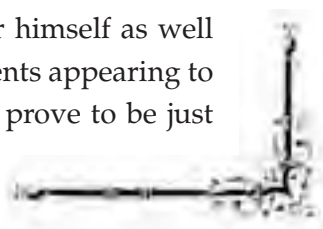
These attributes of the prophets mentioned in the Qur'an will also be observable in Jesus (as). On his second coming to the earth, as a never-changing law of Allah, he will be known for his trustworthiness. Allah will provide His help to him, as He did to all the other prophets and his trustworthiness will be made manifest in due course.

5. He will be under the protection of Allah

> **Our Word was given before to Our slaves, the Messengers, that they would certainly be helped. It is Our army which will be victorious. (Surat as-Saffat: 171-173)**

Allah granted superiority to His messengers over other people. He gave them the might to defeat their enemies and protected them against all their plots. Be it at the stage of taking a decision or putting a plan into practice, Allah always supported them.

Another sign for believers who are waiting for Jesus (as), the Messenger of Allah, is his gift of making everything he does a success. His judgements, for instance, or the methods he employs, all bring remarkable results for himself as well as to the people around him. Truly, some events appearing to be against the good of the public will soon prove to be just

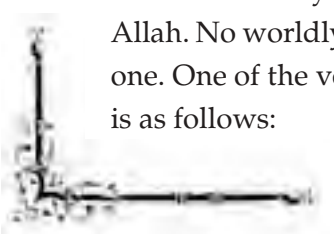


the contrary. Such occurrences will indicate the pertinence of his judgements. That is because Allah assured his Messengers that, under all circumstances, they will prevail. So this second coming of Jesus (as) will be very different from the first, since the second will be under the victorious banner of Islam. This promise ensures the overall success Jesus (as) will attain in his mission.

Indeed, this will be so clear that it will inevitably attract the attention of the believers following him. Meanwhile, his enemies will notice the extraordinary nature of this situation as well. However, they will fail to recognise that this is the clear guidance of Allah. That his progress always brings good will remain a mystery for them. That is simply because their main objective in life is to overcome this distinguished person whom they see as "an ordinary human being like themselves." However, as stated in the verse, **"Then We will rescue Our Messengers and those who have faith as well. It is incumbent upon Us to rescue the believers."** (Surah Yunus: 103) Allah will render all their efforts useless and help His messenger. The plots made or the struggles waged against him will never succeed.

6. He will not ask for any reward in return for his services

All the prophets referred to in the Qur'an rendered their services in the way of Allah without asking for any reward in return. The only gain they asked was the good pleasure of Allah. No worldly gain, no benefit did they request from anyone. One of the verses extolling this virtue of the Messengers is as follows:

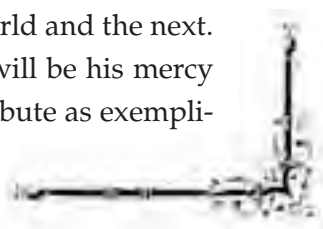


My people! I do not ask for a wage for it. My wage is the responsibility of Him who brought me into being. So will you not use your intellect? (Surah Hud: 51)

This virtue common to all the messengers will also be apparent in Jesus (as). In his second coming, he will call people all over the world to the true religion of Allah. Yet, he will aim at no worldly gain in return. Like all other messengers referred in the Qur'an, he will pursue Allah's good pleasure desiring to be rewarded by Him. This trait of his will earn him a reputation in society. Yet, one should also keep in mind that, as in all other aspects, only the believers will recognise and treasure this trait of his. Furthermore, although his enemies recognise him, it is completely possible that they may spread slanders about him, which is a repetition of what other prophets experienced in the past. Most probably, these slanders may include "that he is trying to pursue his own personal benefit." Still, Allah will prove the groundless nature of these slanders and help him, just as He guides him in all his deeds.

7. He will be compassionate and full of mercy towards the believers

Another attribute peculiar to the messengers is their "compassionate and merciful" nature towards the believers. Being gentle and merciful to the believers following them, all the messengers strove to improve the characters of the believers for their well-being both in this world and the next. The most distinctive attribute of Jesus (as) will be his mercy towards the believers. Allah relates this attribute as exempli-



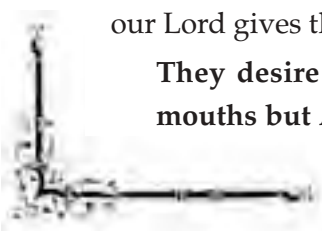
fied in the Last of the Messengers Muhammad (saas), but which is common to all messengers, as follows:

> **A Messenger has come to you from among yourselves. Your suffering is distressing to him; he is deeply concerned for you; he is gentle and merciful to the believers. (Surat at-Tawbah: 128)**

Jesus (as) will also have "deep concern" for the believers surrounding him. This extreme sincerity inherent in his being will provide one of the concrete evidences that he is the real Jesus (as).

The Appearance of False Messiahs Foretells The Coming of Jesus (as)

True believers will recognise Jesus (as) from the portents. Every deed of his will be wise and inimitable; these portents will set him apart from other people, and he will immediately be recognised without the need for any proof. The efforts of the false messiahs to prove themselves to be him is the clearest indication of their falsity. The Prophet Jesus' actions will constitute the proof of his identity. He will inflict a terrible defeat on atheistic movements and systems that attempt to spread denial of Allah and to spread immorality. It will be easy for him to thwart the plots of the deniers with the revelation of Allah, to spread Allah's religion among people and to negate the efforts of the ungodly. By his miracles he will prove that the religion of Allah is the true way and that believers will inevitably have the upper hand. In the Qur'an our Lord gives these glad tidings to believers:



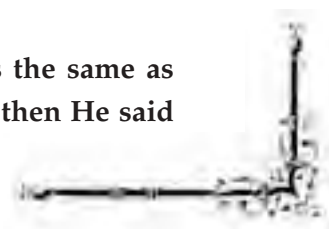
> **They desire to extinguish Allah's Light with their mouths but Allah will perfect His Light, though the**

unbelievers hate it. It is He Who sent His Messenger with guidance and the Religion of Truth to exalt it over every other religion, though the associators hate it. (Surat as-Saff: 8-9)

He Will Have No Relatives, Family or Acquaintances on Earth

Jesus (as) will be recognisable by the attributes mentioned in the Qur'an. However, there will be other factors disclosing his identity. No doubt, one of them will be the fact that he will have no relatives, family or acquaintances on earth. There will be no one who knows his physical features, his face or the tone of his voice. Indeed, no one will know him when he comes to earth for the second time. Not a single person will come out and say "I have known him for a long time, I saw him when …, these people are his family and relatives …" simply because the people who knew him lived and died 2,000 years ago. His mother Maryam, the Prophet Zakariyyah, the disciples who spent years at his side, prominent Jews of the time and even those people who heard Jesus' revelations are all dead. Thus, in his second coming to earth no one will have witnessed his birth, childhood, youth or adulthood. Nobody will know a single word about him. As explained in earlier sections of the book, Jesus (as) came into existence by the command of Allah, the command "Be!" After millennia, it is very natural that he will have no relatives on earth. Allah draws an analogy between his situation and that of Adam when He states:

The likeness of 'Isa in Allah's sight is the same as Adam. He created him from earth and then He said



to Him: "Be!" and he was. (Surah Al 'Imran: 59)

As mentioned in the verse, Allah gave the command "Be!" to Adam and he was accordingly created. The way Jesus (as) came into existence for the first time also occurred in the same way although he had a mother. Adam had no parents and neither will Jesus (as) at his second coming. Hundreds of years later, he will be on the earth with no known kin.

One of the most important distinguishing features between Jesus (as) and the false messiahs is that he will have no mother, father, relatives, friends or acquaintances on earth. This resolves the danger of the "false Messiah" that crops up from time to time. When Jesus (as) returns to earth there will be no doubt as to his true identity. Nobody will have any reason to say. "This person cannot be Jesus." That is because Jesus (as) will be instantly recognizable with this single feature, that can distinguish him from everyone else on earth, even if not one person actually recognizes his faith. The lies of those who falsely claim to be the messiah will be seen through easily. It is utterly illogical for someone who has spent his entire childhood amongst people, of whose childhood many pictures are in existence, and whom countless people have known ever since he was very young, to claim to be Jesus (as).



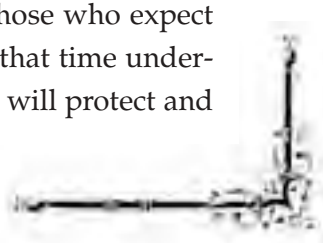
CONCLUSION

In the history of mankind, that Jesus (as) will be sent back to earth for a second time by Allah is surely a divine favour to all humanity. Only a minority of people will enjoy this occasion. He will then be a blessed "saviour" sent to all mankind. Indeed, in times when violence and disorder were increasingly experienced in the world, human beings begged a "helper" from Allah. Accordingly, Allah responded to their plea:

> **What reason could you have for not fighting in the Way of Allah – for those men, women and children who are oppressed and say, "Our Lord, take us out of this city whose inhabitants are wrongdoers! Give us a protector from You! Give us a helper from You!"? (Surat an-Nisa: 75)**

As mentioned earlier, the "saviour" in our time is the penetration of the Qur'anic values to our souls and society. Upon his second coming, Jesus (as) will wholeheartedly adhere to these revealed values favoured by Allah and strive purely to spread them to people all over the world.

The knowledge of unseen and future events is something only known to Allah. Yet, it is certain that those who expect this blessed period and this person must at that time undertake important obligations. Just as Jesus (as) will protect and

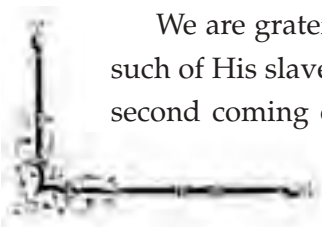


guide all believers, the believers will also have to give wholehearted support to Jesus (as) and help him in the services he renders for the sake of Allah. This time, in other words, during his second coming, believers should never make him ask again, **"Who will be my helpers to Allah?"** (Surah Al 'Imran: 52) Otherwise, one will feel deep regret and torment both in this world and hereafter. Allah clearly threatens those who are ungrateful:

> **Then we sent our Messengers one after another, at intervals. Each time its Messenger came to a community they called him a liar so We made them follow one another too and turned them into myths and legends. Away with the people who have no faith! (Surat al-Muminun: 44)**

On the other hand, those who follow him, who provide him sincere support and adopt the revealed values brought by him may well hope to earn the good pleasure, mercy and eternal paradise of Allah. This is a definite promise and good tidings given by Allah:

> **Allah has sent down a reminder to you, a Messenger reciting Allah's Clear Signs to you to bring those who have faith and do right actions out of the darkness into the Light. Whoever has faith in Allah and acts rightly, We will admit him into Gardens with rivers flowing under them remaining in them timelessly, for ever and ever. Allah has provided for him excellently! (Surat at-Talaq: 10-11)**



We are grateful to Allah, the Almighty, Who will honour such of His slaves as He wills on such a great occasion as the second coming of Jesus (as) and grant them this important

opportunity to gain merit for their lives in the hereafter.

And peace be upon the Messengers. And praise be to Allah, the Lord of all the worlds! (Surat as-Saffat: 181-182)

They said 'Glory be to You!
We have no knowledge except what
You have taught us.
You are the All-Knowing,
the All-Wise.'
(Surat al-Baqara: 32)



These Messengers: We favoured some of them over others. Allah spoke directly to some of them and raised up some of them in rank. We gave Clear Signs to Jesus, son of Maryam, and reinforced him with the Holy Spirit... (Surat al-Baqara: 253)

When Allah said, "Jesus, I will take you back and raise you up to Me and purify you of those who are disbelievers. And I will place the people who follow you above those who are disbelievers until the Day of Rising. Then you will all return to Me, and I will judge between you regarding the things about which you differed." (Surat Al 'Imran: 55)

(And on account of) their saying, "We killed the Messiah, Jesus, son of Maryam, Messenger of Allah." They did not kill him and they did not crucify him but it was made to seem so to them. Those who argue about him are in doubt about it. They have no real knowledge of it, just conjecture. But they certainly did not kill him. Allah raised him up to Himself. Allah is Almighty, All-Wise. (Surat an-Nisa': 157-158)



ABOUT THE AUTHOR

The author, who writes under the penname Harun Yahya, was born in Ankara in 1956. He studied arts at Istanbul's Mimar Sinan University, and philosophy at Istanbul University. Since the 1980s, the author has published many books on political, faith-related and scientific issues. Greatly appreciated all around the world, these works have been instrumental in helping many to return their faith in Allah, and, in many others, to gain a deeper insight into their faith. Harun Yahya's books appeal to all kinds of readers, regardless of their age, race, or nationality, for they focus on one objective: to broaden the readers' perspective by encouraging them to think about a number of critical issues, such as the existence of Allah and His unity, and to live by the values He prescribed for them.



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TO THE READER

In all the books by the author, faith-related issues are explained in the light of the Qur'anic verses and people are invited to learn Allah's words and to live by them. All the subjects that concern Allah's verses are explained in such a way as to leave no room for doubt or question marks in the reader's mind. The sincere, plain and fluent style employed ensures that everyone of every age and from every social group can easily understand the books. This effective and lucid narrative makes it possible to read them in a single sitting. Even those who rigorously reject spirituality are influenced by the facts recounted in these books and cannot refute the truthfulness of their contents.

This book and all the other works of the author can be read individually or discussed in a group at a time of conversation. Those readers who are willing to profit from the books will find discussion very useful in the sense that they will be able to relate their own reflections and experiences to one another.

In addition, it will be a great service to the religion to contribute to the presentation and reading of these books, which are written solely for the good pleasure of Allah. All the books of the author are extremely convincing. For this reason, for those who want to communicate the religion to other people, one of the most effective methods is to encourage them to read these books.

It is hoped that the reader will take time to look through the review of other books on the final pages of the book, and appreciate the rich source of material on faith-related issues, which are very useful and a pleasure to read.

In these books, you will not find, as in some other books, the personal views of the author, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, doubt-creating, and pessimistic accounts that create deviations in the heart.

The name of Jesus, peace be upon him, is 'Isa in Arabic, but since the intention in the author's writing of the book is to reach as many people, both Muslim and non-Muslim as possible, we have decided to retain the name which is most familiar to the greatest number of people today.